

THE GREATNESS OF THE OLD TESTAMENT--EDITORIAL

THE CHRISTIAN CENTURY

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About People

—President Joseph F. Smith, head of the Mormon Church, is also president of the beet sugar factories in Utah, and in a speech in the senate a few days ago Senator Clay of Georgia charged that he fixes the price of beets against the farmers and for the factories. The senator also declared that President Smith receives a salary of \$20,000 a year from the factories.

—George Meredith, the noted English author, who has just died was born in Hampshire, England, in 1828. His first book, a volume of poems appeared in 1851. He acted as correspondent for the London Mail during Garibaldi's struggle for independence in Italy in 1886. Marriage misfits, strange honeymoons, and various queer marital developments, which figure so strongly in Meredith's novels, gave his books a large circulation with the widening of the discussion of the divorce problem in the last twenty years. Four years ago the aged author, then seventy-seven years old, startled the world with his advocacy of trial marriages.

—King Manuel of Portugal has bestowed upon Queen Amelie, widow of King Carlos, the decorations of three orders for the heroism displayed by her majesty on the occasion

of the assassinations of her husband and son in February of 1908. These orders are the Order of Christ, the Order of Santiago, and the military Order of Saint Benoit d'Aviz.

—Lieut. Gen. Anatole H. Stoessel and Rear Admiral Nebgatoff have been released from the fortress of St. Peter and St. Paul by order of Emperor Nicholas. The health of both men has been gravely affected by their confinement. Gen. Stoessel was found guilty by courtmartial of surrendering the fortress of Port Arthur to the Japanese, and was serving a sentence of ten years' imprisonment.

—Rear Admiral Schley (retired), who brought home the survivors of the Greely expedition in 1884 and is now president of the Arctic club, makes an urgent appeal for \$30,000 to fit out a relief party to rescue Dr. Cook, who started in 1907 to explore the arctic regions and has not been heard from in over a year.

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The Christian Century

Vol. XXVI.

CHICAGO, ILL., JUNE 10, 1909.

No. 23.

Revivalism and the Church's Character

Does Popular Revivalistic Method Make a Church that Can Do What it is Meant to Do?

In our study of the successful revival we have been striving to keep in mind constantly the true criterion of evangelistic success. This we have established to be the welfare of the Kingdom of God. Not in numbers of conversions, nor in an emotional stirring up of the community, nor in the building up of the church as an institution are we to find the test of success, for each of these must itself be tested and measured by its significance for the Kingdom of God.

Concerning the converts it must be asked, What were they converted to? Concerning the emotional excitement it must be asked, What is it all about? Concerning the church's upbuilding it remains to be determined to what extent that church's success as an institution will advance the Kingdom of God to which it is related as means to end.

If this particular church exists apart from the community, insulated within the community, an *imperium in imperio*, obviously practical Christian men who are seeking first of all the Kingdom of God will take little interest in its welfare.

If the church in question makes sectarians of its new accessions, if it develops a clannish consciousness in them, instead of a social consciousness, if it narrows their vision of the world instead of broadening it, all would agree with us that such a church's success would not be a matter greatly to rejoice in.

If, for example, an anti-organ, anti-missionary church received five hundred accessions to its membership as the result of a revival, we, for our part, would not regard the event as an unmixed good. Certainly it would not have the significance for the Kingdom of God as that many additions to a church flaming with missionary zeal would have.

It is an utter misreading of our words to make them mean that we object to numbers. We pray for numbers. Likewise we are not opposing enthusiasm. No great thing can be done without enthusiasm, and we are not able to see how a soul can be truly turned from the power of Satan to God without experiencing great excitement. Neither are we discounting the value of the church. It is the "pillar and support of the truth": without it the Kingdom of God would perish.

Nor yet does our re-examination of revivalistic methods and results imply our wholesale condemnation of the evangelism of our own and other brotherhoods. We believe in evangelists. And we devoutly wish to see their calling reclaimed from the disrepute into which it has fallen among thoughtful moral leaders.

Not many will question the statement that our present day evangelism visits the churches with a mixture of good and evil results. Some wise minds are even questioning whether the evils of popular evangelism are not so serious as to amount to a scandal. No less an authority than an evangelist himself used this word in our presence recently in discussing the subject.

The truth is that our evangelism needs reforming. There will be differences as to how serious are the faults that need to be corrected; some will consider them incidental, others will regard them as of the essence of the evangelistic method. What concerns us is not to measure the gravity of the faults but to establish a test, by means of which these faults may be seen as faults and corrected.

This test we have seen is not numbers nor enthusiasm nor institutional success. We make ourselves liable to all sorts of self-deceptions and illusions when we measure our works by these tests. By them Rome would justify herself, and Christian Science and Mormonism and Socialism and every kind of doctrine and institution.

Quantitative success is not the church's concern: that is God's concern: He gives the increase.

The one thing the church is not responsible for is quantity of results.

The one thing the church is responsible for is quality of work.

Every minister of Christ, pastor or evangelist, should thoroughly absorb the principle in Paul's chapter about building the Temple of God. "Let every man take heed how he buildeth thereupon"—is the apostle's injunction. The method and the spirit of one's work are the important considerations for the workman.

With this in mind, in order to save our discussion from the charge of being merely academic we suggested last week a number of concrete questions which an earnest evangelist who takes as the test of his work the welfare of the Kingdom of God will ask his own soul. Those questions considered the effect of the evangelistic meeting upon the local church and community.

They all lead up to this question which concerns the effect of evangelistic method upon the character of the church in general—the brotherhood as a whole and the church catholic:

Does the church built up by typical revivalistic methods, or largely influenced by them, realize the full possibilities of Christianity either in individual character or in social effectiveness?

This is a difficult question for evangelist or pastor to weigh seriously. It is difficult for the pastor, because the problems of his local church are so urgent and immediate that they eclipse the more remote consequences of his methods. His office-bearers—practical men—judge the success of his pastorate by numbers of additions, size of congregation, improvement of church property, decrease of debt and so forth. In comparison with these immediate, concrete values a consideration of whether his work is realizing the possibilities of Christianity seems remote and thin.

It is difficult for the evangelist to consider such a question because he is constantly in the electric atmosphere of intense human feeling and numerical success. Standing inside a typical revival one can hardly imagine anything else more important. Only as one sees it in perspective, in its relation to the Kingdom of God, do its inadequacy, its irrelevancies, its illusion and its harmful tendencies appear.

It would be a boon to our present day evangelism and would prove a blessing to the church catholic if our evangelists could get their conscience's consent to stop their work for a season and go into retreat for study and prayer. Away from the tumult and the shouting, far from the clatter of revivalistic machinery, with open minds, desirous of measuring their success by no standard save that of the welfare of the Kingdom of God in personal character and social progress—here let our evangelists read and discuss the great books of the great teachers who are expressing and creating the spiritual consciousness of our times. Let them also re-examine the method of Jesus the Master Evangelist, and, in the light of his method and the results he regarded as worth-while, let them search their hearts with this question:

Does our evangelism build up a church which has the point of view or the power of realizing the possibilities of the Christianity of Christ?

They might come back with a method and an aim that would revolutionize our churches in the conceptions of office-bearers, pastors and editors!

We have in mind no such assembly as the so-called "Conferences on Evangelism" set on the platform of a summer assembly where merely evangelistic methods are discussed. The true problems of evangelism lie deeper than the devising of tricks for getting results. The whole aim and conception of evangelism, assumed without challenge underneath these discussions of methods, must be searchingly re-examined.

Next week we shall ourselves consider this question, whether Christianity can adequately realize itself through the present day evangelistic method.

The Trend of Events

By Alva W. Taylor

THE FIGHT ON THE GREAT WHITE PLAGUE

The Fifth Annual Meeting of the Association for the Study and Prevention of Tuberculosis was held in Washington in May. It reports established during the year eighty-six hospitals and sanatoriums, eighty-five dispensaries, and 136 new associations. There are now a total of 290 associations organized to promote the fight and 298 hospitals and sanatoriums and 222 dispensaries working in the daily task of helping the poor victims of this dread disease. The National Association urges that 75,000 new beds be provided for the segregation of the worst cases. They cost but \$1.25 per day apiece.

ALDRICH'S REVISION OF THE TARIFF

All parties agreed in the recent presidential campaign that the time had come for a downward revision of the tariff. By the power of some unseen hand of modern political organization the senate bill is the work of Senator Aldrich, representative of the trust in the upper house of our congress. Mr. Aldrich does not argue for a revision downward. Here are some results of his revision as published by himself on the basis of ad valorem duties; upwards—chemicals, oils, paints, sugar, molasses, agricultural products, cotton manufactures, flax, hemp, pulp paper, books; downwards—earthenware, glassware, wood manufactures, metal manufactures, tobacco. In the total the revision is a raise of 4 per cent over the present schedule. Will Mr. Aldrich or Mr. Taft prevail?

ALFALFA BREAD

It is reported, but not vouched for, that a Creighton College Club of Scientific Students has demonstrated the feasibility of making flour out of the upper leaves and stems of Alfalfa clover and that this flour makes delicious bread and pastry. If this be so Alfalfa may be not only King of the Plains, but Queen of the Kitchens. The report states that the stems and leaves are carefully selected from all weeds or foreign seeds that may be in the clover, thoroughly dried, ground and bleached, resulting in a creamy flour. This is then made up much as is wheat flour and can be used for bread, muffins, cakes, mush and other palatables and is said to be exceedingly light and easily digested. The cost is not estimated to be much under that of wheat flour.

THE REAL REASON WOMEN CANNOT VOTE

Lord Cromer, much heralded master of imperialism and monitor of all that is aristocratic, has given the real reason women cannot vote. His Imperial Lordship's frankness is at least refreshing. He does not veil his reason behind pious or charitable excuses. He says with plain speech that she should not vote simply because she is not a man. For the same reason that he would put the property in the hands of the white and the work upon the shoulders of the Fellahin in Egypt—because he is not a white-man. The Pope enforces the reason of Egypt's white master and does it with consistency since he is the great living master of all that represents the medieval. He says "After creating man, God created woman and determined her mission, namely, that of being man's companion, helpmeet and consolation. It is a mistake, therefore, to maintain that woman's rights are the same as man's. Woman, created as man's companion, must so remain, under the power of love and affection, but always under his power."

HOME BUILDER AND SPECULATOR

Uncle Sam's great irrigating projects are the wonder and admiration of the world. Our Uncle is doing it for the sake of the home-builder. But see how the speculator beats him in his well meant enterprise. Work is now begun on the Elephant Butte dam in New Mexico. It will cost \$40,000,000 and the land benefited will be assessed \$40 per acre to cover this outlay. This the farmer will pay in ten annual installments of \$4 per acre. Now Uncle Sam will allow no one man to obtain water for more than 160 acres after the dam is completed. But while the dam is being built and before it began building speculators bought up some 90 per cent of the land to be benefitted or procured options on it from

the Mexican owners. Today they are asking \$50 per acre for it from those who will become bona-fide home-builders. They will not ask for water rights or farm it, but the man who does must first pay them.

MILLIONS IN WHEAT

The Patten wheat deal is consummated and the great broker retires from the game with millions profit. Doubtless he will further enhance his name as a great philanthropist with the lucre and go down in denominational annals as one of the most benevolent of the brethren. Secretary of Agriculture Wilson says his deal put wheat forty cents above the normal price. This has been no boon to the farmer if indeed one could admit that an artificial price could be called a boon to any class of producers. The price went up after the farmer had disposed of most of his crop so he got little benefit from it. The speculator got the benefit of the artificial forcing up of the price. Prof. Jno. Lee Coulter illustrates how this happens by the example of 1896. The farmers of the northwest marketed in August at 51 cents. A few months later the speculator was selling to the miller for \$1.02 per bushel. The bread eating working man and his children paid the difference into the pockets of the speculator. The money of such men may not be tainted, but the man who defends such practices certainly is.

THE CONGO LIBEL CASES

Wm. Morrison and W. H. Shepherd, two American missionaries in the Congo Free State who have furnished damaging evidence against the free-booting rubber monopolies of King Leopold, have been sued before the courts of the Free State for libel. One wonders what sort of a verdict can be expected by a court of that government, but the report of the Belgian Commission furnishes some hope that the whole matter will not be whitewashed. It will be remembered that the Commission sent out to justify the crafty king returned to condemn. Mr. Shepherd and others have doubtless been told many extravagant stories by the natives in their rude ignorance of the laws of evidence and their burning hate of their persecutors. But that all the stories of atrocity are manufactured the kings own Commission found not true. Were they all untrue the expropriation of the land would be crime enough.

THE JANUS FACE OF REFORM

Good men everywhere are pleading for the break up of hard and fast party lines. The independent voter is the hope of reform. Now appears the Janus face of independence, the Mr. Hyde of our benevolent Dr. Jekyll. It is bi-partizanship as opposed to non-partizanship. It consists in the worst elements of both parties combining against the good of either. The major example of this was afforded by the Illinois legislature in the electing, by a bi-partizan combination of the worst elements of both parties at Springfield, of Wm. Lorimer to the United States Senate. Led by Lee O'Neil Brown, the Democrats gave him as many votes as did those of his own party and no honest man doubts regarding the motives that prompted it. In Oregon the people chose a true and tried man of the minority party for the senate and he was elected by virtue of the independent vote of the people. In Illinois a ward boss and "prince of wire-pullers" was elected by an unholy bi-partizan combination of misrepresentatives of the people.

TITHING THE MINT AND ANISE OF THE LAW

By the nature of law the kernel must be separated from the husk sometimes in judicial decisions. Form is a very essential part of legal procedure, but form always tends to crush out spirit and the great tribunals are often no exception to the old legalists in this regard. A case in hand is the decision of the Supreme Court of the United States interpreting the Hepburn Railroad Rate Law. The famous Commodities Clause of this law was the kernel of it. It made it impossible for a railroad to own a great commodity, such as the Reading's ownership of anthracite, in such a manner as to give it all advantage over competitors and constitute it a monopoly. The Court rules that the law is good in form i. e., no railroad can formally own an anthracite field, but the same men can organize themselves into a separate corporation and own that same anthracite field and do business just as before and the railroad corporation can hold all the stock of the separate corporation. Thus the only effect of the law is to compel the company to organize its coal business into a separate corporation. All the old evils remain. The people get the husk of form,

the anthracite monopoly the kernel of profit. As usual Justice Harlan dissented. Harlan is invariably for the people.

A ROOSEVELTIAN IDEA ADOPTED

Colorado, though with both a Democratic legislature and governor, has adopted one of the ideas advocated by ex-President Roosevelt in one of his messages, and thus gives it the first test. It has passed a law making it a crime to make any private contribution to an election fund and appropriating a sum equal to twenty-five cents for each voter, said fund to be paid from the public treasury and divided between the various political parties according to the number of votes it registered for governor at the last election. Those who distribute these funds for the parties will be required to give bonds and one-half the contribution will go to the county chairmen, pro-rated according to the number of votes cast for each party in each county. The candidates themselves may put up cash, but it must be limited by sworn statement to 40 per cent of the first year's salary of the office for which he is a candidate. Corporations that make a contribution will be severely dealt with if the law is enforced. The aim of the law is certainly wholesome. It will put an end to bribery, slush funds, the hiring of hordes of "workers," corporate influence through contributions, and most of the ills contingent upon money at election time. To prevent the politicians spending money if they desire to corrupt the ballot will hardly be entirely effected even by this excellent law however. It can be collected in extra-official ways and distributed by private

workers. But it will help discourage the practice and will make it easy for clean candidates to conduct more effective campaigns. Again it will put the independent candidate at a disadvantage because he will have no funds aside from his own contributions.

A COLLEGE BROUGHT TO YOUR DOORS

Massachusetts leads in practically all social legislation and in practical efforts to socialize public effort. Her latest undertaking, not yet adopted, but in a fair way to be, is that of a people's college. Mr. Edmund D. Barbour is the chief promoter of the idea and will guarantee a fund of \$3,000,000 for the project when a workable plan is presented. The idea is to send teachers to various parts of the state and have them give instruction in municipal buildings and other places that can be provided without much expense, thus bringing instruction to the very doors of the people. There will be night instruction and everything done to make learning possible to all who desire it, but who have not the time or the means to go to the ordinary college. The heads of the various colleges and universities in the state, together with other educators, will constitute a general board of advisers and determine prerequisites for the gaining of degrees. This will at least insure against the lowering of academic standards. Would it not be a wiser philanthropy to give millions for this sort of a college than to a great university where but few, and a considerable proportion of those able to pay their own way, receive the benefits?

EDITORIAL

An interesting little pamphlet has been prepared by Mrs. Ella S. Stewart, President of the Illinois Equal Suffrage Association, entitled "Northwestern University and Woman's Suffrage." This pamphlet contains the opinions of a large number of the members of the faculty of that institution. Not all of these opinions are favorable, but the total value of the document is very great as showing the tendencies of thought on this subject among modern educators. An admirable appendix furnishes indication of the results of woman's suffrage activities in those states where the system prevails.

A recent paragraph was quoted from Professor Albion W. Small in an editorial in the British Weekly to the effect that the Americans are the most unhappy people in the world because they are the most prosperous. The effect of the quotation as used was to entirely misinterpret Professor Small's sentiments, and in writing of it to a friend he says: "It is astonishing how one's reputation can go round the world as a pessimist because of one's most direct efforts made to interpret experience in terms of optimism. It is astonishing that any of us can keep from being pessimists with that kind of newspaper treatment."

Dr. Charles Hastings Dodd, pastor of the Eutaw Place Baptist Church, Baltimore, Maryland, who presented the magnificent paper at the Bloomington Congress on the union of Baptists and Disciples is to start on a visit to the Pacific coast where he is to supply the pulpit of Dr. Robert Burdette at Los Angeles in July and to preach at the Long Beach Chautauqua on the first Sunday in August. On his return to the East it may be possible for him to preach in some of our churches. We believe that he has already promised Mr. Idleman of the Central Church in Des Moines a service. It would be a rich experience for any of our churches to secure Dr. Dodd who has done so much to interpret the spirit of union with the Disciples to his brethren of the Baptist church. He has partially promised to occupy the pulpit at Memorial Church of Christ in this city on his way through Chicago.

The Anti-Saloon League is making extensive preparations for its biennial convention to be held in Chicago, December 6-9. An attractive program is being prepared. During the evenings of the conference week there will be from twenty-five to thirty mass-meetings throughout the city and especially in the densely populated districts of the city where temperance meetings are seldom held. On Friday afternoon there will be a parade in which every state in the union will be represented with flags, banners, maps, etc., showing the extent of the progress made in temperance reform in each state in the past two years. Sunday, December 5, is to be made an outside field day with representatives of the League in the pulpits of Chicago. On Monday there will probably be a

union preachers' meeting under the direction of the Federal Council of Churches, at which the theme will be that of the work of the Anti-Saloon League.

In his talk to Chicago men the other evening Dr. Royal J. Dye told an incident of the meeting at Bolenge which Professor Frederick Starr attended. Professor Starr is the well known anthropologist and was traveling and studying through that part of Africa where our mission is located. At the close of the service when the communion was reached Dr. Starr explained that he was not a communicant, but would like to stay if it would not be regarded as an embarrassment to the missionaries to have a white man present who could not partake of the emblems. Being assured that his presence was heartily welcomed he remained. Dr. Dye asked one of the black men to lead in returning thanks for loaf and cup. After the customary words of the prayer were spoken the black man, in his own language, not understood by the distinguished scholar, prayed God to bless their visitor, "and grant that he may see something in us that will recommend Thee." Not until last week did Dr. Dye tell Professor Starr of the prayer, and he did it with such deft and delicate sympathy as touched the heart not only of the Christian men present, but of the scholar as well.

There is something heartening in the thought that the goal of foreign missionary effort is to render such effort superfluous. The communication from the China Centenary Missionary Conference printed elsewhere in this issue presents a view of the situation in that country which ought to kindle the imagination of the Christian world. We are not working in the dark, they say. Vast as the work is that is to be done in China, there is a limit. Send us 3,200 men and 1,600 women evangelists and these workers with those already in the field will call out from heathenism enough converts to equip 150,000 native evangelists in a few years. Christianity in China would then be self-supporting. The church would then have discharged her obligation to evangelize that great people. China would then be contributing out of the rich treasure of its own Christian experience an interpretation that would enrich the Christian experience of the world. The communication from the China conference has this value that it measures for us the size of the enterprise upon which the church has embarked. Rev. Frank Garrett, one of the signers of the appeal, represents the Disciples of Christ.

A man by the name of Bolee is writing three articles in the Cosmopolitan magazine which have set a lot of people talking. He assumes to "expose" the doctrines of representative teachers in the great universities of the land—the sociologists, the political economists and the theologians. The outside world has no idea how revolutionary are the teachings of such men as Professor

Woodrow Wilson, of Princeton, William James and Barrett Wendell, of Harvard, E. A. Ross of the University of Wisconsin, Shailer Mathews of Chicago and dozens of others whom he names and promises to name. They are "blasting at the Rock of Ages," he says. They "reduce the Ten Commandments to a syllabus." They make out that our fathers fought the Revolutionary war for principles that were pure fictions, the Declaration of Independence being woven out of the impossible and now obsolete philosophy of Rousseau. These and such like teachings are charged to our universities. Some people hail these articles with smug "I told you so's." Others are outraged at the vicious misrepresentation that characterizes them. Still others accept the author's thesis and stand horrified at his amazing revelations. Some believe the author is a thoroughly modern man himself, but is writing to provoke a discussion. We have a reason for believing that he is nothing of the sort. This is our reason: If he knew his business he would be able to make out a much stronger case than he does. He has a big subject. Think of it: The Revolution Wrought By Modern Scientific Method—in every department of human thinking! He treats it with outrageous inadequacy. It is too big for him. So he plays smart with the men who represent the movement, clipping sentences from their contexts and often making a man say the very opposite of that which he did say. No, the trouble with this man Bolee's "revolution" is that it isn't a big enough one to fit the facts. The real revolution is more radical and significant than this skimmer dreams.

In his page devoted to Correspondence on the Religious Life, Mr. Campbell recently made the statement that there would no doubt remain after the discussion over Christian Science had subsided,

"a residue of truth." This phrase discloses a point of view which every man of broad sympathies and open mind would do well to cultivate. Those opponents of Christian Science like the author of "Christian Science in the Light of Holy Scripture" are furnishing an excellent example of how not to do it. To assume that one has demolished this new cult when he has quoted scripture texts against it is to commit the same fallacy as did the scribes who thought they had disposed of Jesus and his work when they showed him to be going contrary to their books and traditions. There are only two questions that need concern us as students of this strange religious phenomenon. First, What are the facts about it? and, second, can these facts be explained without turning our intellect upside down as Christian Science demands? As to the facts, no doubt the claims put forward by devotees are greatly exaggerated. But that many who suffer with a certain class of diseases are being healed admits of no doubt. So far nothing like trustworthy evidence has been offered that malignant diseases like cancer and tuberculosis have been cured. Although claims are made for the cure of even these it is more than likely that a mistaken diagnosis lies at the basis of these claims. As to explanation, happily psychology is offering a rational way of accounting for the phenomena without resorting to the outlandish ideas of "Science and Health." The Emmanuel movement faces in the right direction. Concerning it, the only question we feel like urging is whether or not that kind of business is the natural function of the church, or would we do better to leave it to physicians. However that question may be answered it is certain that already a considerable "residue of truth" is being deposited both in the ministry and in medicine, truth that will vitalize both callings.

The Greatness of the Old Testament

If the New Testament is the Christian Odyssey, the sublime record of the soul's home-coming after long wanderings, not less is the Old Testament the Iliad of the race, the epic of the long and not unsuccessful struggle against the triple-walled stronghold whose conquest alone could end the strife. In the one the hero journeys far on many seas, hears the seven voices of temptation, tarries in the lotus isles of pleasure, beholds the horrors wrought on his companions by the necromancy of sin, rouses himself at last to the supreme task, braves the storm, the shipwreck and the fight, goes down even to the depths of death, and comes home to love and glory like a king returning from his wars. In the other the field is full of fighting figures, the air is rent with shouting, the noise of battle lingers all day long among the mountains by the western sea, and the eye looks upon waving banners, charging squadrons, the flashing armor of the warriors and the garments dipped in blood. The New Testament is the story of the soul's achievement of freedom and of life through the power of the Highest. The Old Testament has not discovered the individual as yet, but concerns itself with the nation in its struggle for self-realization, expansion and knowledge. It is the earlier section of the volume which records the story of the world's spiritual education. Its utterances are preliminary, tentative, partial. Its morality is not final, its ideals are confused, its heroes are men of passion and fierce zeal. In its vivid narratives beasts at first are slaying men. It is only after many days that man begins to slay the beast.

The Old Testament is the total surviving literature of the Hebrew people during the classic period. The writings are gathered into the collection as we know it with little regard for chronological sequence or even external relationship. Our common arrangement of the books or pamphlets is but one of several in use at one time or another among the people to whom they first came, and is not necessarily the best of these. These thirty-nine tracts are by no means the total literary product of the ancient Hebrews, for they constantly refer to others which have perished. Nor are they all original compositions in their present form, for not a few of them give clear evidence of an interesting literary history prior to their entrance into the canon. As they stand they are exceedingly various in tone and theme. They include historical sermons, religious and ethical exhortations, national institutes, the prayers and praises of the faithful sayings of the wise, meditations on the problems of experience, priestly chronicles, genealogical lists, journals of reformers, hero stories from the past, religious interpretations of national tradition and mythology, prophetic fore-

casts of national and Messianic hopes, and apocalyptic figures of comfort and warning.

Yet in spite of this variety, in which all parts have not the same value, and in spite of the many voices that speak, and no two of them with quite the same message or the same insistence, there is a singular and impressive unity in this complex of writings. There are different levels of ethical demand, progressive epochs of religious instruction, advancing degrees of spiritual urgency; but the motive is identical and the direction unvarying. In the Old Testament there is a sense of some things found in no other ancient literature. It was not that other nations lacked religious interest. No people of that world were without gods. But Israel dealt with God, and came to a consciousness of his reality, unity and moral nature possessed by no other race. It is not that God was the Father of Israel alone, or concerned himself with one national experience, in forgetfulness of the rest, for God has never left himself without witness among any people. But in that history there was a realization of his presence and purpose as in no other. For this reason Israel's writings, such at least as have come into our possession, are pervaded by a unique sense of awareness, responsibility and urgency, which for want of a better name we call inspiration. But that quality is not merely resident in the documents. It belongs to that experience behind them, in which God was perceived to be moving as in no other history. The Hebrew religion occupies its unique place in the progress of the spiritual life through the inner experiences of that marvelous succession of men whose hearts and hopes and lonely steadfast faith were fixed on God, and who spoke for him because they had spoken with him. On all the horizon of pre-Christian days the Old Testament is the mountain peak which rises through many levels of spiritual discernment to that height of excellence and beauty from which one has visions of the eternal, which are the most prized possessions of all our moral being; an altitude "from which a soul, if it ascend on a clear day, may catch sight of the hills where its life arose, and at least a suggestion of the sea to which it shall go in the aftertime."

For this reason the Old Testament must ever hold the highest place among the sacred literatures of early times. It was the Bible of the Jewish people. Around it and the temple which well-nigh shared its sanctity in their eyes, they threw themselves like a wall of fire to repel all sacrilegious and defiling approach. To Jesus it was the Scripture, the writing whose hopes and forecasts found fulfilment in himself. It was his earliest study and his constant companion. On its great utterances he nourished his

soul. From its arsenal he drew his weapons to beat back the onset of temptation. With its great spirits, the prophets, he lived in close companionship, and in the Psalms he found refreshment as from a well in the desert. While he used it with a sense of mastery that did not hesitate to revise its standards of conduct and replace its injunctions with loftier imperatives, yet he found in it the means of arousal, instruction and consolation. It was to him like rivers of water in a dry place, and as the shadow of a great rock in a weary land.

It is not strange that the early Christians, following the example of the Lord, should have held the Old Testament in highest reverence. It was to them the "sacred writings," the only literature which they could deem divinely given and authoritative. Around it there had gathered a host of other writings, histories, philosophies, apologies, hymns and apocalypses. But while these were popular and revered, it was the Old Testament which drew to itself the adoring veneration of the faithful. Even the writings of the New Testament as they gradually took form were not held to be so sacred as the books of the Old. These later writings were as yet too new to be held in the same regard as

the prophets, the psalms and the law. They were rather the writings of the friends of Jesus than Holy Scripture. It required time for the church to assess rightly the values of that body of writings which was forming from day to day. But the Jewish Scriptures were an honored and prized possession, all the more precious that the Christians perceived them to be "gravidia Christi," pregnant with that Messiah who in their own times had come to birth. It was upon this ground of the high authority of the Old Testament in the thought of the Jewish race that the earliest defenders of Christianity made their confident appeal to the law and the prophets. No argument could be more convincing than one drawn from the sacred books. And even the employment of the faulty methods of the Jewish schools or the allegorical interpretations so highly prized among the scribes impaired in no regard the value of such appeals. To the Jews, the first Christians, themselves Jews, became Jewish in their plea, that they might win their brethren to Christ. Upon the whole question of the regard in which the first Christians held the Old Testament the words of Paul are classic and final. "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

Shall Pastors Know Something about Art?

By T. Carl Whitmer

Supposed omniscience is too mild a word for the doers of good. Professor Jack, of All Trades University, is an idler and a specialist in comparison with those who live at (what used to be) the sign of the White Cravat.

Theology forms but a tenth of a "parson's" duties. He calls the attention of the sexton to gas leaks and mends them in his absence. He graphites the joints in the organ and quiets the lost-soul groans of the water motor. Incidentally—or, chronically—he draws on everything from painting to trolley cars to illustrate moralizings more clearly. All the similes of all arts and crafts lie (in several senses) at his disposal. He reads the language of souls and sculpture with varying success. He builds churches with architecture and ventilation slightly mixed. Perchance he uses ragtime paintings for his windows, which may explain some "platitudes in stained glass attitudes."

Minister Not Trained to Meet the Situation.

In other words, although a minister must concern himself with church decoration, he seldom knows much of ecclesiastical symbols and less of stuffs; although he finds himself obliged to supervise the building plans of a church, he does not know the difference between a gargoyle and a clerestory; although in the frequent absence of skilled musicians, he has to put his hand to the plow, he is very uncertain as to the quality of hymns, not often knowing gospel hymns from worthy chorales, fugues from exercises, etc.

That is, his training takes little account of those parts of his work which frequently fall to his supervision, in spite of their really requiring specialists to properly execute.

But if necessity for the use of knowledge of church decoration and architecture come seldom; not so with the music. The minister in eight cases out of ten is required to exercise judgment (and sometimes his throat!) in musical matters. His seminary training—according to the accounts of a statistician and my own experience—gives him little help in denominations outside of the Episcopal and Roman Catholic.

Beauty Not Necessarily Expensive.

One of the prime fallacies in the attitude of laymen towards beauty is that it is necessarily expensive. Undoubtedly beauty may be expensive; but so is ugliness. Some of the most hideous perpetrations in European

and American church architecture represent colossal expenditures, infinitely greater than chaste solutions of the same problem. It is aside from the question, especially when there is considered the permanency of that which is good and lovely.

Then, the manifold details of ventilation, lighting, etc., are solvable matters aesthetically. The whole history of architecture—that is to say, beautiful construction—is wrapped up with the problems of human comfort. There is nothing fundamentally inimical between beauty and utility, although the unimaginative would have us believe there is. All the ugly excrescences from flies to sewerage have been the subject of aesthetic attention. No specifications are worthy of acceptance which represent necessities as normally and compulsorily distasteful to the eye.

Or, applied to windows, a good basic principle (expressed negatively) is that the worst thing in the eyes of the artist is for a window not to look like a window. The aesthetic bases of stained glass have been fairly well established. When there is the suggestion of its being a painting or, worse, a copy of a painting; that is its lowest plane. A window is a space for light and air and should preserve its individuality. It has its idiom and cannot be translated literally. In other words, windows are decorative spaces and should not masquerade as post cards.

Good Music Need Not Be Difficult.

Then, the problem of good music. It is not a matter of difficult music. There are stacks of splendid calibre on the shelves of the publishers which are as simple as can be written in any grade of quality. The impoverishment of church music in certain quarters has been due to causes similar to those producing bad architecture, chief of which is—not expense, but proper preliminary supervision. And so to the end of the aesthetic chapter which has been running into phases demanding specific treatment, better treated separately.

The average—and above the average—minister fails on aesthetic ground principally because he fails to grasp the vital difference between the definite, clear-cut, all apparent realism which is the common practice of sermonizers and the suggestive, veiled and "undesirous pedagogy" of Art. Art functions on a different plane and to expect it to formulate itself in building, windows and

music with the finality and thud of a dogma is to compel it to change its method of approach; to compel it to translate poorly instead of pulsate idiomatically. There are emanations from an art product which fail to function when it is not pure aesthetic.

Misleading Books On Art.

The modern preacher has books in his library which confirm his probably inartistic views. The numerous "Messages of Pictures and Music" are to his book shelves what an out-of-date book on theology would be as an aid to my general culture. They scarcely form a basis for art appreciation.

If the speaker in the pulpit insists on referring to music and painting it should unquestionably be done with a modern attitude. The ancient philosophers thought they could voice every scientific, theological and aesthetic view. The moderns are becoming more modest—I mean more restricted in their omniscience!

It is a poor vocabulary and an unimaginative personality which serve up inaccurate aesthetic principles for the sake of driving home a truth. A truth whose artistic, scientific and other ramifications are not worth the trouble to study, is not worth much in the final effect. From the viewpoint of the professional sermon hearer I take it that bad art, bad theology, bad law, bad sociology and bad grammar are almost certain to be equally ineffectual in their ultimate averaged tendencies. Art can teach, but it teaches best in its own way; not as this that and the other man wants it.

Suggestion for Reading.

I am always loth to suggest (unasked) books which will be of assistance. However, the book, "Religio Pictoria," by Helen Bigelow Merriam (Houghton, Mifflin & Co.) and the magazine "Christian Art" (Richard Badger, Boston) will furnish the proper "attitude" and materials for courageous and "necessitous" clergymen. The magazine considers every possible ecclesiastical predicament; the book prepares the virgin mind to properly assimilate aesthetic or aesthetico-moral views. Some grazing in these fields will probably prevent the well-intentioned minister from uttering prayerful stupidities such as the following which I heard from clerical lips three weeks ago: "O Lord, grant that these singers may forget (!) their artistry, and sing to the glory of God."

Views of Life

By George A. Campbell

Vital Versus Sectarian Belief

In reviewing Joseph Compton Rickett's book, "Origins and Faith," Principal Forsyth begins by thus contrasting the minister and the layman.

"A book like this from a layman has a different significance from a like work by a responsible teacher in the Church, and it calls for different treatment. It is symptomatic rather than authoritative. The minister of a church cannot divest himself of his position, or forget that in turning to the public he does not ride as a free lance or speak as a mere inquirer. He is the public representative of the Gospel and the Church, and he must suspend his judgment on truth, however rational, which appears to make impossible the God whose minister he is. But the case of the layman is different. He can and should be more free with his individual impressions, guesses, and questions than one with the pastoral, apostolic, or representative lien upon him. The personal equation may count for more, with a consequent vivacity, and even piquancy, of interest. He speaks for himself alone. And yet, in another sense, not. He is indicative, if he is not representative. He reveals the thoughts of many hearts. He opens up what from the pulpit is so hidden—the frame of mind in those pews that care to read and think on such matters, and yet do not go about it in the minister's trained and expert way. From this documentary point of view the book is of great value."

This is interesting. The learned Principal thinks the layman is more human than the minister. The latter must not unbend too much. He must remember his official capacity. His laughter must not be unconfined. He cannot be a commentator on life, for he is a proclaimer of a theory of life. He is not an onlooker, he is a guide to all who will accept his word.

Limitations of Belief.

There is some truth in this view of the minister. All belief imposes its limitations. Every acceptance of a positive is a denial of the opposing negative.

Hence it is not surprising that ministers are by many intellectual men considered uninteresting. Their minds are closed. They have accepted a creed. Every minister doubtless has had conversation with men, that went well till the discovery was made that they talked to a minister, when suddenly there was a felt coldness. They had pigeon-holed the dominie. They measured the reach of his free intellect. To them he ceased to be human, and became official, priestly.

Some time since I was on an elevated car going to the city when I saw opposite me a neighbor with whom I had never spoken. Feeling neighborly on that particular morning I went over and joined him in conversation. As soon as I told him I was a minister of the Christian church a great barrier was erected between him and me. He thought he knew at once all that I believed. He measured all my emotions and imaginations with mathematical precision.

Not a Man but a Campbellite.

To him I was no longer a man, I was a despised Campbellite. "Yes," he said, "I know all you stand for, you think all that is necessary to salvation is to get the people under the water, nothing else amounts to a row of pins. I have heard your preachers in Ohio preach their baptismal regeneration rot more than once." My apologies to the Ohio brethren for quoting my Chicago neighbor!

I tried to explain that he must have been misinformed; but I did not succeed. The next morning I saw him again on the car. This time he sought me out, not, I fear, because of neighborly feeling; but because he was moved by sectarian loyalty. He began, "After talking with you I went to

see Mr. ———, who knew lots of your people in Ohio and Kentucky and he said 'of course, water baptism is all they believe.' Apologies also to Kentucky! I did not convince him.

Called to Proclaim His Faith.

He was one of the Brethren, sometimes nicknamed "Plymouth" Brethren. He was called to proclaim his faith both in season and out of season. We were both human beings. Both believed in God and in Christ. Both in the immortality of the soul. But our prejudices, sectarian prejudices, kept us from considering life on the basis of our common humanity.

He has since buried his wife. I wonder if in his hour of grief he would have accepted my sympathy. His view of just how the dead are going to be rewarded might have prevented him.

How can ministers proclaim what they believe and still be on sympathetic meeting terms with every man, no matter what his creed. There is a way. The minister may meet people occasionally like my neighbor who will close all approaches to his real soul; but the minister can at least have a cosmopolitan heart.

Man Before Creed.

Man must be placed before creed. Regard your neighbor's life rather than his theories. Don't argue him down; but love him up. Converts are not made by argument; they are made by sympathetic interpretation. The preacher is at best only the feeble interpreter of conscience, death, God and all his mighty silent agencies. The universe is too vast to be an abiding home for presumptuous sectarians. The minister can well afford to stress that which binds men together, and be somewhat suspicious of that which separates them. He should be slow to classify men by denominations. You do not know a man when you have said he is a Campbellite or a Calvinist. Every man is an individual with fears that look hellward and hopes that reach to heaven. The emotions of men are not sectarian. The common denominator is God in man. Human nature, no matter how labeled, is the same the world over. My neighbor and I disagreed about the labels. We didn't open the jar and taste the fruit.

Publishers' Labels as Sectarian Signs.

Often have I picked up books and seeing the publisher's name I have thrown them down unread. When the sectarian label is very prominent I know that the author's soul has not been blown upon by the pure winds of God. "Battle Creek" suggests to me a musty controversy. Figuring out religion does not appeal to me. I prefer the untutored cry of a simple human soul. I had almost written that I prefer mistakes in religion to mathematical calculations. I suppose the recent earthquake shock will produce a crop of prophets who will fix dates for the end of the world.

The bigness and the mystery of God's universe ought to make us humble. The intellect of the Christian ought never to be quarrelsome assertive. Only the inner spirit can be positive in a kingly way.

Value in Preacher's Moods.

The preacher, while refusing to be cast down by his moods, can well afford to be made brotherly by them. For instance, it would be a strange minister who was never tempted by the mood of doubt. All the noblest and greatest saints have been. It is not therefore becoming for any minister to berate the doubter any more than to berate the sick. Let him remember his own mood of doubt; and be thus bound to his kind. Let him be more positive, if he please, but kindly too.

A Minister in Doubt.

The other day as I lunched with one of our out of town ministers he related to me the death of a very dear friend; and how that although he had before proclaimed the

resurrection of the dead over and over again and had no doubt as to his belief in it, now in the face of his great sorrow his faith was weak and unsupporting. He wondered if she was not like a rose that bloomed and died and would never bloom again. Poor man, he thought belief was learned out of books in college. He thought it was conclusions from propositions in logic. He thought it was picked up as lovers go hand in hand along a flowery path. He thought it could be proved. He thought that when the youth said "I believe," faith had gained a permanent victory. The preacher he regarded as the defender of faith.

Credal Faith and Vital Faith.

Now he is learning that all this was the credal faith, the sectarian faith, the faith of the reason. Vital faith comes by the agony of pain. It is found among the thorns of life, often when the soul wrings its hands in hopeless darkness, faith in its sustaining power is found. The way up to God is not through an easy creed; but through the bitter experiences common to all men. Some misinterpret these and thus miss the way; nevertheless they are the real teachers. They are not sectarian. They are as universal as the sunshine. Men may and should be Christians without being bigots. They should be positive without being provoking. They should have convictions without being contentions. The way to the Christian goal is to cultivate vital faith rather than credal dogma.

Dr. Tyler and Gipsy Smith—A Side-light

Editor Century: I have read with interest your article relating an interview with Gipsy Smith. Many are puzzled to know how our smiling, genial B. B. Tyler could administer his biting criticism on the great work of Gipsy Smith. I admire Bro. Tyler. He has but few equals in our brotherhood when it comes to wielding effective influence over other religious bodies.

I think I can account in part for his criticism of Gipsy Smith. On his return from the World's Sunday-school Convention at Rome, Bro. Tyler made a triumphal tour of the Christian churches in England. He and Sister Tyler spent several days with the Southampton church. Bro. Tyler spoke for us three times on Sunday. On Monday afternoon he heard a fine address at a Congregational church by Sylvester Horne of Whitefields, London. Monday evening a special rally was held at East Street Wesleyan Church, at which Samuel Chadwick of Leeds and Gipsy Smith, spoke. Gipsy Smith had just returned from an evangelistic tour in America, worn out in body and with a husky voice. I got a seat on the platform for Bro. Tyler. Mr. Chadwick spoke first, delivering a very strong sermon sparkling with many original thoughts. Bro. Tyler was carried away with Chadwick's brilliant style, and when Gipsy Smith followed, laboring under these unfortunate disadvantages, Bro. Tyler became absolutely disgusted with the far-famed Gipsy. I must believe this first impression had something to do with Bro. Tyler's criticism.

Bro. Tyler attended the Thursday services at the City Temple, London, and was well received by R. J. Campbell, the pastor. He subscribed for the Christian Commonwealth, edited by Albert Dawson, one of Mr. Campbell's deacons. It is practically the organ of one congregation and does not express the sentiments of any part of the representative Free Churches. I am surprised that Bro. Tyler quoted it as authority on the subject in question.

I do not offer this as criticism, but as an explanation in part of Bro. Tyler's criticism of Gipsy Smith. Respectfully,

Gainesville, Texas. Ernest C. Mobley.

Centennial Studies

By Dr. Errett Gates

The Evangelistic Temper of the Disciples

In accounting for the success of the Disciples of Christ, first consideration should be given to their evangelistic temper. In this they have been distinguished from all other religious peoples. Not that others have lacked it, but that they have not possessed it in the measure or the form in which the Disciples have possessed it.

The Disciples have put evangelism in the forefront of all their activity—their public worship, their preaching, their training for the ministry, and their theological reflection. Their peculiar doctrines all center around the process of conversion, whether it be their peculiar doctrine of faith, or of baptism, or the Holy Spirit. Their theology is an evangelistic theology, in the sense that it has all grown out of the evangelistic question "What must I do to be saved?"

Their Theology Evangelistic.

The Disciples have no peculiar doctrine of God, or of Christ, or of the Trinity, or of Scripture, or of Man, or of Sin, or of Retribution; on all these they share the views of evangelical orthodoxy. But they do have a peculiar doctrine of Conversion. All other doctrines may be learnedly discussed in his presence, and a Disciple will either go to sleep or look out of the window; but let the discussion turn upon any phase of the doctrine of Conversion and he will immediately sit up straight and pay attention. He has some very pronounced and clear-cut views on this doctrine which come warm from a recently held "protracted meeting," or from the regular Sunday services of his church.

Every public preaching service held by the Disciples involves all the theology they have interest in or concern for, if it has been true to the century-old traditions of their pulpits, in closing every sermon with an "invitation" to the unconverted to "come forward." That is the unmistakable mark of a Disciple meeting. It is not necessary that a preacher be present or that a meeting be held on Sunday. It may be in the Sunday-school, or Young People's prayer meeting, or the mid-week prayer meeting, or merely the communion service on Sunday. An elder or the leader of the meeting counts it entirely appropriate at any meeting to give an opportunity for public confession of faith in Christ. No meeting is too formal and none too informal for this solemn appeal. It is seldom forgotten.

A Dry Baptistry Unpardonable.

Thus it appears how unavoidable the evangelistic temper and habit become in churches of the Disciples. It is the taken-for-granted end and aim of all preaching, and the primary business of the church to bring men to the acceptance of Christ. If a church goes very long without "having additions" something is felt to be seriously wrong. The "dry baptistry" is the unpardonable sin among the Disciples, so deep-seated has the evangelistic conscience grown during a century. No wonder their churches have grown in numbers. The wonder would have been if they had not grown. Every church conceives itself to be a recruiting agency, and every minister a recruiting officer. This constant appeal to men to turn to Christ must inevitably, no matter how poorly executed, bear some fruit. It bears home to every one that hears it, at least for the moment, the claim which religious impulse and moral duty lay upon every life, and brings to an issue before the soul the sol-

emn responsibility of decision, for or against Jesus Christ. Such a method of preaching and closing a service is bound to get results. In the practice of the Disciples it has demonstrated its value and efficiency.

Origin of Our Evangelism.

This evangelistic temper entered very early into the movement. The impulse did not come from the Campbells, though they fostered and defended it. Neither did they use it to any notable extent in their personal ministries. They had formed their homiletic habits long before it was introduced to their attention.

The early years of the nineteenth century mark the period of the so-called "Second Great Awakening" in America. Bacon, in his history of American Christianity says: "The closing years of the eighteenth century show the lowest low-water mark of the lowest ebb-tide of spiritual life in the history of the American church. The demoralization of army life, the fury of political factions, the catch-penny materialist morality of Franklin, the philosophic Deism of men like Jefferson, and the popular ribaldry of Tom Paine, had wrought together with other untoward influences, to bring about a condition of things which to the eye of little faith seemed almost desperate."

Second Great Awakening.

Out of such conditions sprang the Second Great Awakening, led by the McGee Brothers and James McGready, in Tennessee and Kentucky. It was a sermon preached by James McGready that led to the religious awakening of Barton W. Stone, and later, when the scene of evangelistic activity shifted to the west, Stone became an important leader in it as a minister in the Presbyterian Church. Revivals sprang up all through New England, especially affecting the colleges, which had become centers of a proud and boastful infidelity.

A revival visited Yale in 1802, in which seventy-five out of 230 students professed conversion. In 1808 Dartmouth College was similarly visited, and thirty students professed conversion. In 1805 occurred at Williams College one of the most remarkable revivals. Among the students at that time reached was Samuel J. Mills, who became a leader of a band of students calling themselves "Brethren." They organized a society "to effect in the persons of its members a mission or missions to the heathen."

Walter Scott.

The Campbells came to America in 1807-9 in this atmosphere of religious revival. Their movement does not show traces of this influence, however, until 1827. The man who is universally credited with its introduction was Walter Scott. He first formed the acquaintance of the Campbells in 1821, and from that time onward was intimately associated with them in their work. He co-operated in the establishment of the Christian Baptist in 1823; and to its early numbers made literary contributions which disclose his deep interest in the place of Christ, and the doctrine of his Messiahship, in the faith and preaching of the present day. With other ministers he developed what he called the "Ancient Gospel," which was simply the primitive method of the apostles in proclaiming Christianity to the unconverted and unbelieving.

When he was made evangelist of the Mahoning Association of Ohio, in 1827, he was ready to put his primitive evangelistic pro-

gram into operation. Associated with him were several ministers who had come under the influence of B. W. Stone and his work in Kentucky. They brought with them the spirit of evangelism caught from Stone, and passed it on to Scott and the younger Baptist ministry.

John Smith.

Sufficient recognition has never been made of the creative evangelistic influence of John Smith, especially in Kentucky. He likewise owed his fervid evangelism to the Great Awakening in Tennessee. He entered the Baptist ministry and came under the teaching of the Campbells in the early days of the Christian Baptist. As Scott had fused his evangelism with the reformatory doctrines of the Campbells, so also did Smith; and as the one gave the Campbellian movement its evangelistic temper in Ohio, so also did the other in Kentucky. Born as he was out of the same religious revival as Stone, he was providentially prepared to lead in the coalescence of the followers of Stone and Campbell.

Barton W. Stone.

The final evangelistic influence came from the great evangelist himself—Barton W. Stone. He had made and sent out many an evangelist who joined forces with Campbell, before the two great leaders themselves met and discussed their differences and agreements. Here again Campbell, as the stronger personality and leader, overcame, and Stone, after acknowledging his debt to Campbell, looked with favor upon the union of the two peoples, and finally gave his influence to the united body.

Thus the links connecting the Disciples with the Second Great Awakening, were numerous and direct, most of all that Stone, himself one of its notable leaders and figures, gave himself with the larger section of his followers to the united movement. The Disciples originated in an age of religious revival in a section of the country most deeply affected by it, and had among their founders men who graduated out of the prevailing school of evangelism. All this has made them incurably evangelistic; it is born in the blood. They had great evangelists for fathers and mothers, and adopted evangelists into their family as brothers and sisters, and for two generations have been raising up evangelistic children. They have always believed in large ecclesiastical families, have striven for them, and have consequently grown to be a great family.

An Appeal for Evangelistic Workers in China

The China Centenary Missionary Conference, held in Shanghai from April 25 to May 8, 1907, in considering the problem of the evangelization of the Chinese empire, came to the unanimous conclusion that the time is now ripe for such a vigorous forward movement as will give to every inhabitant of China an acquaintance with the way of salvation. To give effect to this a representative committee was appointed with instructions to issue a statement, appealing to the Christian churches of our home lands for the men and women needed for this gigantic undertaking.

This committee has made every effort to secure the most accurate information from the representatives of the various missions in all the provinces and dependencies of China. And having given our most prayerful and

thoughtful consideration to all the information received we now issue this appeal in accordance with the resolution of the conference. We beg the home societies to consider carefully our estimate of the number and the quality of the additional workers required.

Naturally the work of evangelizing China must be done chiefly by the Chinese themselves, and for this we have made ample allowance in our estimate, but in order that the work be directed efficiently a large number of foreign evangelists will be required. There are needed men and women filled with the spirit of evangelism who are eminently qualified to inspire a following, and to organize and to lead the Chinese evangelists. We who know this evangelistic work most intimately realize that the need for such men and women is imperative. We therefore urge the importance of sending to China for this work only those who have the above qualifications.

No one can question the importance of the work done by those engaged in the medical, educational, literary and philanthropic branches of our great missionary enterprise; but we would impress upon the home churches the fact that the time has come

when direct evangelism must be given the first place. Less than one half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work. Out of 678 members this mission has 560 in direct evangelistic work; while, according to the most reliable statistics to which we have had access, of the 1758 missionaries of all other societies less than 600 are engaged in this work. Owing to different methods of reckoning in the various missions the wives of missionaries (1,035) are not included in any of the above figures, though nearly all of the wives do more or less missionary work. To add the number of wives would not alter the ratio.

We estimate, that in addition to the foreign evangelists now at work, 3,200 men and 1,600 women, specially qualified as leaders and organizers are needed. If this force can be secured such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that

within a few years these leaders would be coöperating with 150,000 Chinese evangelists.

We therefore urge the home societies to ascertain what proportion of this number of additional workers each should provide, and further to take such action as will ensure these additional workers being on the field within the next ten years.

We have the command of Christ and the energizing power of the Holy Spirit; it now remains only to obey the one, yield to the other, and consecrate the church's abundant resources to God. Then every inhabitant of China shall have an acquaintance with the way of salvation.

On behalf of the China Centenary Missionary Conference,

J. W. Lowrie,
Chairman Evangelistic Work Committee.
Alex. R. Sanders,
Secretary Evangelistic Work Committee.
Frank Garrett,
W. C. Longden,
Gouverneur Frank Mosher,
L. W. Pierce,
A. Sydenstricker,
Maurice J. Walker,
Executive Committee.

The Emmanuel Movement

By Professor O. L. Lyon

Since the Emmanuel Movement is rather new a definition may be first in order. It is a religio-medical movement—a system of healing functional diseases by suggestion. It is a demonstration of the power of mind over matter. It seeks to develop the entire man preparing him to live up to the utmost of his possibilities here.

Man is held to be a unit, an entity, although being dual in his nature. Mind being the chief part, the kind of body one has depends largely upon the kind of mind in that body.

Need of Such a Movement.

It is claimed that the church is not reproducing the life with which it started. At first, it was an enormous spiritual force changing the life, making new creatures in Christ Jesus, giving a deep abiding real faith. This should be so now, for spiritual truth is not affected by time—it is an abiding reality. The church in the time of Christ and the apostles ministered to both physical and spiritual ailments of man. Christ was ready to meet the needs of his fellowman in other lines than purely spiritual. The church has let the healing side of the gospel pass into almost total unbelief, but has retained some faith in spiritual regeneration.

Then, too, it is claimed that most diseases are mental in their nature and can best be treated by mental suggestion. Another fact too must be noted, nervous disorders are rapidly increasing in the United States. Two hundred and fifty thousand such cases exist just now—a number all out of proportion to what it was a century ago. The leading causes of this vast increase are a breakdown of religious faith, growing artificiality of our social system, mad rush for wealth, frivolity, use of stimulants and narcotics, lack of self control from overwork and culpable self-indulgence.

Methods and Principles of the Movement.

No patient is taken for treatment unless a doctor has first made a complete diagnosis of the case and pronounced it a functional disease. Then by the principle of suggestion and operating through faith the mind is put in tune, is made hopeful and expectant. Mental strain is relieved and a re-

laxed state of mind is produced which favors a cure. Those things that uplift and delight are made to play upon the soul and these act as a powerful tonic. Aim and interest are put into the life, and we all know that these are great requisites to health. Anger, fear, jealousy and that demon, worry, those destroyers of the body, are eradicated. They affect the heart, lungs, digestion, enfeebling us and robbing us of sleep. These robbers of life's energies are chased away by the sunshine of hope and cheer. If we would all live up to the quiver of our God-given energies, we should have little sickness.

The great principle of the Emmanuel Movement is suggestion, or the power of ideas over us. Suggestion puts determination into a flagging will, nerving one to the ultimate of his energies to throw off disease. If the suggestion comes from one of authority, it inspires confidence which acteth like a medicine. The suggestion must have something of authority about it to do good—the more authority the better to inspire faith.

These suggestions act upon the subconscious mind. Here it may be well to say a word about the subconscious mind. Just its exact limits perhaps no one knows or ever will know, for how can one know the unknown, the subconscious. It is held to be the chief source of the body's as well as the mind's power—the strong force running both. It has in it powers making for health on proper suggestion.

The value of these suggestions depends upon the faith one has in them, and the persistency of their repetition. It takes time as well as faith to bring about a cure.

Value of Suggestion.

Suggestion must not be taken as uncanny in its nature. We see its power every day. The child gets hurt, and a kiss cures it. She is naughty, a suggestion diverts the mind and all is sunshine again. We are kept awake at night by unpleasant thoughts. Better ones are suggested and we fall asleep. In fact our wakeful states depend quite largely upon the suggestions we make to our minds.

The value of patent medicines depends almost entirely upon suggestion. Almost any-

thing can be made a go in medicine if the public is bombarded enough. Big ads, big claims excite big cures.

Another phase of suggestion is in surgery where the doctor prepares his patient chiefly by suggestion. All, too, are familiar with the little dose suggestion of homeopathy and the big dose of the allopath.

Habit which holds us as with log chains is the result of suggestion, and if bad, may be cured by suggestion. The mind has a tendency to act in a way in which it has already acted. This basal principle of habit is explained by the physiological psychologist as gullies in the brain of which he knows nothing. But whatever its explanation, the force of habit is tremendous. The habits of alcoholism, morphine, cocaine, sexual perversion, monstrous and terrible thought, are tyrants worse than Nero ever was. They are so terrible as to drive one almost to belief in fatalism or determinism. These are treated successfully by suggestion as unnumbered cases attest. Mere resistance to these habits as New Year's resolutions which the gods are said to smile at will not do. There must be both negative and positive work—a banishing of the evil and a putting a good in its place. Jesus says, "Resist not evil, but overcome evil with good." You remember in the parable where an evil spirit was driven out of man. Later the hungry devil came back to view his old home and finding it swept and garnished but empty, he went in, taking with him seven worse devils than himself. Suppose he had found a guard of righteousness there to resist he would have passed on. So with these unfortunates who in some cases have no more will than a falling stone, the doctor has a heart-to-heart talk with them, inspiring them to banish the infernal enemy from their midst and invite into his place a love of the true, the beautiful and the good. No suggestion is made but what the doctor thinks can be realized. He tells the patient that he can and will banish the demon, that he will hate his very appearance and that he will love the good, that a normal appetite will return to him, makes him expect it, inspires him with confidence, puts new life into him, makes him feel the old sin is dying within

him and the new life is dawning. Who will say that such treatment is not good? Doctor Worcester says he has success with 75 per cent of his cases in this way.

With children he has great success in giving them suggestions while asleep. He explains it all to their mothers and has them make the same suggestions. Children become addicted to habits, from lack of parental training and thus become accursed to themselves.

The field of suggestion is wider than we think. Heredity and environment are but forms of suggestion. Since they make us about what we are, we see how powerful suggestion is. The patient naturally suggests to himself what heredity and environment point to.

Some Things that May be Helped by Autosuggestion.

Hypochondria, hysteria, functional disturbances of digestion, mild insomnia, certain forms of neuralgic headaches, melancholy, irritability of temper, perverse self will, vicious habits, stage fright and many others. Certainly if an idea has caused these states, a good idea may eradicate them, as has been demonstrated in thousands of instances. Of course, the organ must not be structurally diseased. If so, no suggestion will cure it.

"The education of the will," says Emerson, "is the object of our existence." One of the best means of educating it is by autosuggestion, for this is concentration on one idea. The new power that one feels springing up in him in Christian Science is the development of the autosuggestive power. To be effective, whatever is desired must be repeated to himself confidently but not strained. Furthermore, autosuggestion must be persistent and systematic.

Faith and Prayer.

These are two more principles employed in the Emmanuel Movement. Faith without works is as dead in medicine as it is in religion. It is an active faith that is advocated. According to Paul's definition, faith makes the invisible world real to us. Convinces us that things of the spirit world are not fancies but ultimate realities. This was the working definition of the church for the first two centuries according to Tertullian, Celsus and others. They lived during a part of this time and knew that the healing side of the gospel was much practiced. The new faith was made a reality. If this faith had not been lost the many healing cults, partially fakes in their nature, would not have arisen. Faith once had a heroism about it. We hear of it being able to remove mountains. Why not mountains of despair in dis-tempered souls?

Is there a law of prayer in the universe? Would God have emphasized prayer so much and yet not have it among his laws? We are told that "men ought always to pray." "Whatsoever things ye desire when ye pray believe that ye receive them and ye shall have them." This means that prayer is a reality. "The prayer of faith shall save the sick." The elders are exhorted to pray over the sick. Prayer certainly is the best medicine for insomnia. Try it and see. The trouble lies in lack of faith or inability to believe.

Emmanuel Movement Versus Christian Science.

1. Christian Science is culpable, being guilty of the sin of omission. Fanatic faith rules out the doctor and often times lets the patient die. Yet it inculcates unselfishness, self-reliance, a certain degree of altruism which are good. It also banishes the worst ghost that ever haunted human life and that is fear. The Emmanuel Movement makes an amateur doctor out of a preacher, who knows little about medicine or anatomy. He performs psychic cures and fills the mind with beautiful thought. The Emmanuelist is not guilty of the sin of omission of the Christian

Scientist, for he co-operates with the doctor.

2. According to Christian Science nature or the world of matter has no reality. The Emmanuelist gives to nature reality. Christian Science does not recognize the reality of the body, while the Emmanuel Movement does and also recognizes the relation between mind and body.

Christ did not come in the flesh according to Christian Science. The Emmanuel Movement has no such heterodoxy. If Christian Science is right in respect to their doctrine of matter, I might sit in my room and raise \$1.40 wheat and also the cattle on a thousand hills. The Emmanuel Movement denies their philosophy in toto, yet adopts some of their mental methods.

3. Christian Science makes God a principle and not a personality. Think of a principle having a son. They deny personality to God. Emmanuel Movement does not.

4. Christian Science teaches that Christ did not die for our sins, thus denying the atonement. "When the disciples learned that Christ had not died," says Mrs. Eddy. Emmanuel Movement does not deny the atonement.

5. According to Christian Science food gives neither strength nor weakness. Why eat then? When we have faith enough we need not eat, for food is not real. This makes God a huge joker, for why then would he have made us such a lengthy alimentary canal with such elaborate connections? Emmanuel Movement has no such profound wisdom as this!

6. Christian Science teaches that man neither dies nor lives, but simply passes on. The Emmanuel Movement affirms that man both lives and dies.

7. Christian Science says the Bible is a sealed book and needs interpretation while the Emmanuel Movement denies the Bible to be a sealed book.

8. Christian Science cures both functional and organic diseases so they say. Emmanuel Movement, only functional diseases.

Results.

The founders of the Emmanuel Movement claim that they help 75 per cent of the patients taken. It is spreading and attracting a great deal of attention. Prominent men are looking it up. Bishop Fallows and Dr. McDonald are finding it very effective in the cure of functional diseases. Hundreds of cases are cited which need not be given here. Perhaps over half of the diseases known are of mental origin and can best be treated by suggestion.

The fact that there are now a million and a half in the healing cult shows what remarkable growth they are making. They cannot be pooh-poohed away. Make fun of them all you please and it is like throwing pebbles into the ocean to stop the rising tide. They have some good things about them which should be recognized and utilized. The good they have in them may be had without wrecking one's faith in Christ as is the case in Christian Science. When one accepts Christ he accepts all truth, for Christ says, "I am the truth." Wherever truth is found in the universe it may be accepted by one whose creed is Christ. There is no real truth not embraced in Christ. Thus one may hold to his faith which is dearer than life to him and yet accept bits of helpful truth here and there as he finds them.

The greatest danger is that the movement will go into quackery. To be a good practitioner one should be well versed in both normal and abnormal psychology. He should also be wise, discreet, sympathetic and not a scheming reverend. If hypnotism is not used properly, it is harmful to the mind, inducing instability and inviting disease. The movement, though, is so much in its infancy that one can hardly tell what its full grown strength will be.

Forward on Our Knees!

By I. N. McCash.

The Centennial aims of the Brotherhood have been stated in our papers, from pulpits and convention platforms till the Disciples of Christ are awake.

They are looking about for means and devising methods whereby those aims may be actualized. To wish each aim less attention and support, we would not. We could not neglect any of them and be free from misuse of time and abuse of opportunity. However, one of the departments of the church work seems to be forgotten or neglected in this year of anointing. All the sons of Jesus are in review except one—the ruddy-faced lad, the future king of Israel, caring for his father's flocks, alone with the Shepherd of his soul. Call him! Anoint him!

In reviewing the list of aims for our one-hundredth year, I fail to find the Prayer-meeting among the favored sons. It is mentioned, only. Would it be out of place to remind ourselves that preceding Pentecost the Disciples "with one accord continued steadfastly in prayer with the women—and with the brethren." On to Pittsburg is the cry! But how? On our knees. Such advance would be permanent.

The Scala Sacra climbed by thousands annually, at Rome, has only an image at the top. But Pittsburg is to be an upper chamber, a rendezvous for those expectant of greater things in the kingdom of God, after the convention, than modern times have yet seen. No veiled mystery is looked for; but spiritual power, renewed zeal, holy enthusiasm and enlarged vision await us. We need a deeper sense of obligation to a sin-oppressed world, a fuller confidence in our equipment to save men and a bolder faith to undertake conquests. These call us to devout, steadfast prayer in all the congregation that their struggles and achievements may be "sanctified by the word of God and prayer."

Isaac Errett said: "There can be no restoration of primitive Christianity that does not restore this prayerful spirit which makes it holy ground wherever the Christian lives a temple of God wherever a pure heart presents its offerings, and a holy sacrifice wherever a true life shows forth the praises of Him who hath called us out of darkness into his marvelous light." Charles Hadden Spurgeon when asked to explain his success, said: "Knee-Work, Knee-Work."

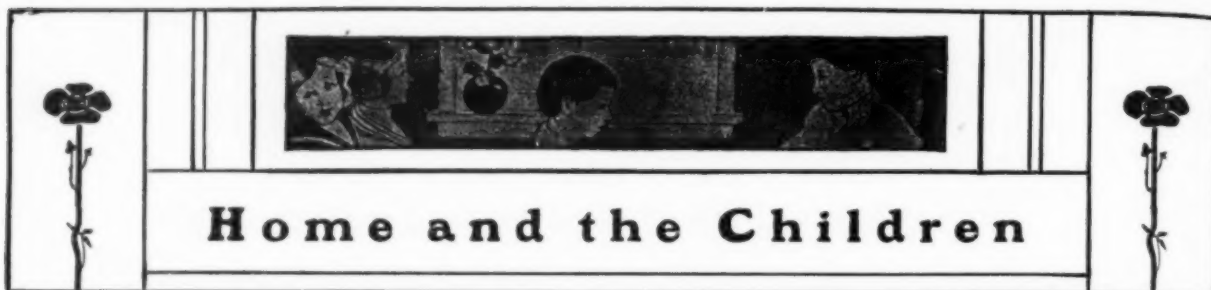
If success of the movement to restore Christianity to power, requires "Knee-Work," why not begin to double the attendance of the prayer-meeting? Why not try to have every member of the Church at the mid-week prayer service? Why not make the four months preceding the Convention, devotional and soul-nourishing through a quickened Prayer-meeting?

Waiting upon God by congregations will prepare the whole church to receive its increase of power and to use, to His glory, its prestige of a completed century of church history. Why not have our resourceful centennial secretary, or some one especially appointed, prepare subjects and a Prayer-meeting campaign to begin with July and continue till convention?

From the slender minaret over every mosque in Mohammedan lands, five times each day the muezzin calls: "God is good! God is great!—come ye to prayer." Every Moslem hears and obeys. Can we do less as Disciples of a Master whose life was prayer and who taught us how to pray?

Berkeley, Cal.

Cook—"Your wife, sor, came into the kitchen this mornin', and insoluted me and it's wan of two things—either she laves the house, or I do!"—Lippincott's.



"As Good As Gold"

The day that I was five years old
I thought I'd be as good as gold.
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.

She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.

But I forgot it once or twice,
And then my manners were not nice,
So when they'd gone she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—St. Nicholas.

Girls In Story Books

It was midsummer; lilies and pansies were drooping in the hot sunshine. Over in the field, the men in shirt sleeves and big straw hats were raking the hay and hundreds of insects sang their shrill songs.

Dorothy Wilbur and Ruth Lee sat in the hammock upon the vine-shaded piazza. They had planned to run over to the meadow and ride home on the load of hay by-and-by; just now there seemed to be nothing to do.

"It is too hot to play croquet or take a walk. What would be fun?" wondered Ruth.

"Oh, I know!" said Dorothy, who was always full of splendid next things, "let's 'tell pictures' like a girl I am reading about. I will tell the story of some girl in a book and you must guess her name."

"That is splendid!" agreed Ruth.

"It was a stormy day," began Dorothy, "and a very lonely girl sat in an old-fashioned parlor all ready to cry. She was an orphan about fourteen years old and had come to live with two old aunts. One aunt made her pretty doll's dresses, the other allowed her to eat all the dainties she chose; but in spite of their petting she was unhappy."

"Suddenly, she heard a new kind of bird; it sounded like a mocking-bird and seemed to be in the kitchen. She could not wait to go around, so she crept through the slide and sat down upon the broad shelf upon the other side. A servant girl was imitating the birds while she scrubbed the floor with soap-suds. She could whistle and twitter just like robins, swallows and thrushes."

"The servant told her that she had been found on the poor-house steps when she was a baby and had always worked hard."

"Then the lonely girl told her troubles; she had lost her parents; the uncle who was to be her guardian was a stranger; she had too many aunts and all her cousins were boys."

Ruth's eyes twinkled. "Go on, please," she urged as Dorothy paused.

"There was a strange noise. The servant thought it was thunder, but the other girl

saw a red cart and ponies pass the window and she jumped down crying, 'It's a circus!'"

"She found it was only her cousins come to get acquainted. She went into the parlor and there were seven boys! They all had light hair and blue eyes and wore Scotch plaids, and they all bowed saying, 'How do you do, cousin?' Now you must know the girl's name."

"Yes," laughed Ruth, "she was one of the 'Eight Cousins,' and her name was Rose Campbell."

"And the other was Phoebe," continued Dorothy. "And those boys—there was Archie the Chief, Prince Charlie, Bookworm Mac, Steve the Dandy, Will, Geordie and little Jamie who asked if Rose had any candy."

"Do you remember how the boys teased Rose about 'the circus'? They wrapped her up in their coats because she had a cold, took her out to the barn and entertained her in fine style. Then they all stayed to supper. Rose enjoyed them immensely but she told her aunts that she liked Phoebe best."

"Then Uncle Alec came and brought her a lovely box of things and fixed her a beautiful room. Once they all camped out on Campbell's Island. Oh, I think 'Eight Cousins' and 'Rose in Bloom' are Miss Alcott's best books! Now it is your turn."

"Well," began Ruth, "I am thinking of a little girl about eight years old, whose mother was dead. She didn't remember her father but had always lived with her grandfather. There were several aunts and uncles who were also children and they all had a very cross governess. If anything happened she would always blame this little girl. And something always did happen. One boy would hit her elbow and spoil her writing, or pull her curls so she couldn't learn her lessons. Then she would have to stay at home while the others went to ride. She was very good and never would pay them back nor tell tales."

"She had an old negro 'mammy' who loved her dearly. By-and-by her father came home, but he was stern and strict. He wouldn't let her have meat or warm biscuit for supper and only milk to drink. She couldn't read a book nor eat candy without his permission."

"One night he made her sit on the piano stool until she fainted because she wouldn't play waltz music on Sunday. Sometimes he tied her hands or put her to bed in the daytime because he thought she had been naughty when she really had not."

"One of the boys made blots on every page of her copy book, but her father found out the truth that time for a wonder, and Master Arthur got a good whipping. Enna was just horrid, too. A lady named Miss Rose and Mr. Travilla, her father's friend, were good to the little girl though, and once in a while her father seemed to love her."

"And her name was Elsie Dinsmore," guessed Dorothy. "But in Elsie's girlhood it all comes right. Her father is fine after he marries Miss Lose and Elsie has all the lovely things that any girl could want."

"There goes the hay-cart for a load!" cried Ruth.

"Then we can't tell today about Miss Drinkwater's girls," said Dorothy. "There are so many lovely ones to choose from—just the kind of girls we would love to have move into Brentwood and join our Brownie Club."

"Tell me their names."

"Oh, there's Marjorie West and her sister Linnet; Marigold and Tansy, only their real names were Helen and Louise Henderson. (Helen had red hair, so her father named her Marigold, and little Louise was always picking bitter tansy.) Then there's Leah Ritchie and Sarah Field, Electa, Leila Provost, Mollie, Tessa Wadsworth and her sister Dinah. Elizabeth Marsten who loved golden-rod and used to cry when she was a child because with all her thousands of dollars she was not rich enough to buy all the golden-rod; Isabel, Lydia, Shar Burbank and Judith Mackenzie—she was the girl who used to tell her mother 'pictures.' Yes, and Phoebe—her real name was Phoebe Ann. All those girls are splendid!"

"And I never read about one of them," confessed Ruth. "I must get some of Miss Drinkwater's books from the library."

"Of course you must," agreed Dorothy. "Why, Ruth, you don't know what you have missed!"

Then they hurried away to the fragrant hay fields where Grandpa Lee was tossing the big hay-cocks upon the wagon.—The Advance.

Spring Twilight

Singing in the rain, robin!

Rippling out so fast

All thy flute-like notes, as it

This singing were thy last!

After sundown, too, robin!

Though the fields are dim,

And the trees grow dark and still,

Dripping from leaf and limb.

'Tis heart-broken music—

That sweet, faltering strain,—

Like a mingled memory,

Half ecstasy, half pain.

Surely thus to sing, robin,

Thou must have in sight

Beautiful skies behind the shower,

And dawn beyond the night.

Would thy faith were mine, robin!

Then, though night were long,

All its silent hours would melt

Their sorrow into song.

—Edward Rowland Sill.

—Surrounded by her children and grandchildren, Mrs. Julia Ward Howe quietly celebrated her ninetieth birthday at her Beacon street home, Boston, last week. Despite her advanced age, the famous writer is in full possession of her faculties and mental keenness and still manifests great interest in all the great public questions of the day.

The Old Rose Dress

By Susan Hubbard Martin

She had wanted it for fifteen years, ever since Johnny was a baby. There was, however, no chance in the following five years, when three more children were born. But she had always wanted it—always. She did not like the sober well wearing colors she was obliged to wear in her station of life. True, she went nowhere nor did she meet many people, but all that made no difference. She wanted that dress for herself, for that world of color and beauty and roseate hues in which she dwelt half her time.

When the cares came thickest, when discouragements pressed heaviest, when Jim grew despondent, she did not give way to it. Instead, she literally forced her way through avalanches of work that would have overwhelmed a less brave woman, planning in it all that old rose dress. Oftentimes, when wearied to exhaustion, she would go away from the scene of bread making or washing or scrubbing, or whatever it happened to be, and climbing the steep, bare steps, she would go up to the attic. There, enthroned on an old soap box, she dreamed her dreams, built her air castles, and thought of that beautiful dress. She knew just how she would make it, for she was an expert with her needle. There should be soft, delicate frills of lace, full, generous folds of the goods and there should be nothing sensible or serviceable about it. It should be a poem, a delight and she should put it on and wear it and lo, the old Waitstill in the ugly old serviceable dress would vanish and a new being would step forth, a veritable queen. She had no place to wear it, of course. What woman has, on a farm with four children and an overworked husband. But she could look at it, and shake it out and feast her soul on its rich coloring and then, she could fold it away reverently until the next time. It should be the bright gleam in her life. The one thing beautiful, that was really hers.

Waitstill Humphrey was thirty-seven by now. Upon her were the indelible marks that must ever accompany a hard life. The shoulders had a droop, the hands were toil worn, the ends of the fingers rough, about her temples, the glorious chestnut hair was turning white. There were fine lines about the beautiful eyes. But in spite of them and her hard working days, she was one of those women whose cup of hope is always full. Children loved her, so did older people, so did the aged ones. Her husband thought there was no one like her. If she lacked a little in the stern, practical sense that the women in that part of the world possessed, she more than made up for it in her sweet, gay spirit that saw joy in everything. She would not be bowed down by discouragements or hardships—or by her environments.

When autumn came, she took her children and they scoured the woods for autumn leaves and bitter sweet. When Christmas came, she was always foremost in the festivities though they might boast of nothing better than apples, home made candy and nuts.

On Saint Valentine's day she baked the children cookies in the shape of little hearts in memory of the amorous Saint. On St. Patrick's day she always had a bit of green for them. On the Fourth of July, they had their annual picnic. She was never dull, never moody. She took the children through entrancing vistas of her own thoughts peopled with all sorts of delightful events. Things always happened at just the right

time and everything always ended happily.

She patched the old clothes, did the family washing, scrubbed her floors with the same spirit, never allowing the fact of her poverty to oppress her. Sometime, things were going to be beautiful. Jim would be more prosperous and she could have that rose colored dress. To one who looked upon things in the cold light of reason, it was not likely that there would be any great change. Jim would still plod on—the farm would yield but a scanty living, there would always be plenty of hard work. But with the eyes of love and hope, she ever saw a rainbow.

Then one day, after long intervals of scrimping and saving and self denying, she found upon going to the old blue sugar bowl that there was enough, really enough, for the first time in fifteen years to buy that old rose dress. No one knew she had it, not even Jim understood the thwarted longing in her soul for one dress that was not ugly. That she needed table clothes and stockings and gingham, that fact she shut her eyes to. Surely in fifteen years she was justified in the indulgence of one great desire.

She hitched the horse to the buggy herself that morning. Jim was busy in the field. "I'm going to town," she announced at breakfast.

"Wait till Saturday and I'll go with you," Jim had said.

"No," she replied. "I must go today."

"Yes, we've some beautiful old rose dress patterns," replied the clerk in answer to her question. "Let me show them to you." He took them down, exhibiting them to the best advantage. The color mounted to Waitstill Humphrey's cheek. At last she had come into her own. She touched the goods as if they were living things. The bright, beautiful colors that meant so much to her.

"I'll take a dress from this," she said at last. Her voice trembled.

"It's lovely, isn't it?" she added. "Yes, some people are very fond of old rose. I am myself," answered the clerk. "Its especially beautiful for children. I suppose you are buying this for yours?"

Waitstill Humphrey flushed.

"No," she answered slowly. "No, it is not for them." She took it home, that soft, wonderful roll of exquisite color and wrapping it in tissue paper, she laid it in her dresser drawer.

But it really seemed that with the possession of it ill luck began. The next day Jim fell off the roof and broke three ribs, besides fracturing a bone in his wrist. Johnny stumbled and cut his forehead open on a sharp rock and it had to be sewed up. Two of the children took a low fever. The days wore on, Jim did not make a speedy recovery—neither did the others. Winter was coming on, because of it the children needed warm underwear, the smallest girl had to have some gingham dresses and—there was no money.

And then in the gray of an autumn morning when she was building a fire in the kitchen alone, it came to Waitstill Humphrey that, after all, that dress of old rose must be given up. The practical side of her nature for the first time asserted itself. With stern, sad eyes she saw things as they were. There were no rose colored dreams—there was to be no rose hued dress. A woman on a rocky farm with an injured husband and sick children had better be planning for flannels and gingham and shoes.

She came into the room one morning where

Jim lay. "Dear," she said, bending to kiss him, "can you spare me for a while? I'm going to town."

Jim nodded. "Don't be longer than you can help," he added.

"I won't. Johnny will look after the children." She stood and looked down at the helpless figure. There were quick tears in her eyes.

"Jim," she said, "I've been a poor sort of wife, haven't I? I've been lacking in practical things. I haven't realized as I should all the hard places we've gone through, what it means to face life and its trials."

Jim took her hand. "You've been the dearest wife ever," he cried, "and as for the hard places, owing to you, there haven't been any. Don't ever reproach yourself, Waitstill. I see no fault in you."

So she drove away through the keen, sharp wind, the three miles to town. She went straight to the clerk she had bought the goods of in the first place. She did not notice standing at the same counter a young girl in a trim tailored suit and wide hat. With her was a stout white haired gentleman, her father, evidently. They seemed to be waiting for some one. "I've brought this dress pattern back," she began, her voice trembling a little. "I—I find I don't need it after all. We've had sickness—my husband had a fall and is in bed yet. I would like very much to exchange it for some underwear and stockings and gingham. It isn't hurt. I've kept it just as it was when you handed it to me."

The clerk looked at it. "You've kept it so long," he said finally, "that—" The tears sprang to the tired eyes.

"Oh," she cried, "I ought never, never to have gotten it."

The girl stood by. She could not help hearing. The tall figure with the beautiful, weary eyes fascinated her.

"Well," said the clerk, "I'll see—but—"

The girl followed him down the aisle, touching him on the arm.

"Exchange it," she said in a low voice. "If there's any difficulty, I'll take the dress myself. She looks to be in trouble."

She went back to Waitstill, standing there still—in patient sadness. "Didn't you like your dress?" she said gently in a sweet voice.

Waitstill turned. "Like it," she cried. "Why, I've dreamed of a dress like that for over fifteen years." She looked again into the girlish face framed in its bonny hair.

"You look so kind, surely I may tell you about it," she added. "You see, after I'd saved up the money and gotten it, Jim, my husband, fell, breaking three of his ribs and a bone in the wrist, then the children took sick. My conscience scourged me terribly to think I had spent all that money on myself when they needed things. It didn't matter if I never had done it before—I had used the money. Oh, what will I do if they won't take it back?"

"They will," replied the girl very gently.

The clerk came back. "It's all right," he answered briefly, with a look at the girl. "You can select your articles in place of it." The next day Waitstill went about her work without her usual elastic spirit. The burden of the day was heavy. They were poor, things would be about as they had been, and there would never be any old rose dress for her. She would grow old and bent and there would always be the longing. There was a

(Continued on page 17.)

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XIX.

The Face at the Window.

It was a hot morning when Sergeant Stimson and Corporal Payne rode towards the railroad across the prairie. The grassy levels rolled away before them, white and parched, into the blue distance, where willow grove and straggling bluff floated on the dazzling horizon, and the fibrous dust rose in little puffs beneath the horses' feet, until Stimson pulled his beast up in the shadow of the birches by the bridge, and looked back towards Silverdale. There, wooden homesteads girt about with barns and granaries rose from the whitened waste, and behind some of them stretched great belts of wheat. Then the Sergeant, understanding the faith of the men who had sown that splendid grain, nodded, for he was old and wise, and had seen many adverse seasons, and the slackness that comes, when hope has gone, to beaten men.

"They will reap this year—a handful of cents on every bushel," he said. "A fine gentleman is Colonel Barrington, but some of them will be thankful there's a better head than the one he has, at Silverdale."

"Yes, sir," said Corporal Payne, who wore the double chevrons for the first time, and surmised that his companion's observations were not without their purpose.

Stimson glanced at the bridge. "Good work," he said. "It will save them dollars on every load they haul in. A gambler built it! Do they teach men to use the ax in Montana saloons?"

The corporal smiled, and waited for what he felt would come. He was no longer the hot-blooded lad who had come out from the old country, for he had felt the bonds of discipline, and been taught restraint and silence on the lonely marches of the prairie.

"I have," he said tentatively, "fancied there was something a little unusual about the thing."

Stimson nodded, but his next observation was apparently quite unconnected with the topic. "You were a raw colt when I got you, Payne, and the bit galled you now and then, but you had good hands on a bridle, and somebody who knew his business had taught you to sit a horse in the old country. Still, you were not as handy with brush and fork at stable duty."

The bronze seemed to deepen in the corporal's face, but it was turned steadily towards his officer. "Sir," he said, "has that anything to do with what you were speaking of?"

Stimson laughed softly. "That depends, my lad. Now, I've taught you to ride straight, and to hold your tongue. I've asked you no questions, but I've eyes in my head, and it's not without a purpose you've been made corporal. You're the kind they give commissions to, now and then—and your folks in the old country never raised you for a police trooper."

"Can you tell me how to win one?" asked the corporal, and Stimson noticed the little gleam in his eyes.

"There's one road to advancement, and you know where to find the trooper's duty laid down plain," he said, with a dry smile. "Now, you saw Lance Courthorne once or twice back there in Alberta?"

"Yes, sir, but never close to."

"And you knew farmer Winston?"

Payne appeared thoughtful. "Of course I met him a few times on the prairie, always

on horseback with his big hat on, but Winston is dead—that is, I heard him break through the ice."

The men's eyes met for a moment, and Stimson smiled curiously. "There is," he said, "still a warrant out for him. Now, you know where I am going, and, while I am away, you will watch Courthorne and his homestead. If anything curious happens there, you will let me know. The new man has instructions to find you any duty that will suit you."

The corporal looked at his officer steadily, and again there was comprehension in his eyes. Then he nodded. "Yes, sir. I have wondered whether, if Shannon could have spoken another word that night, it would have been Winston the warrant was issued for."

Stimson raised a restraining hand. "My lad," he said dryly, "the police trooper who gets advancement is the one that carries out his orders and never questions them, until he can show that they are wrong. Then he uses a good deal of discretion. Now you know your duty?"

"Yes, sir," said Payne, and Stimson, shaking his bridle, cantered off across the prairie.

Then, seeing no need to waste time, the corporal rode towards Courthorne's homestead, and found its owner stripping a binder. Pieces of the machine lay all around him, and from the fashion in which he handled them it was evident that he was capable of doing what the other men at Silverdale left to the mechanic at the settlement. Payne wondered, as he watched him, who had taught the gambler to use spanner and file.

"I will not trouble you if you are busy, Mr. Courthorne, but if you would give me the returns the Bureau ask for, it would save me riding round again," he said.

"I'm afraid I can't," said Winston. "You see, I haven't had the papers."

"Trooper Bacon told me he had given them to you."

"I can't seem to remember it," said Winston.

Payne laughed. "One forgets things when he is busy. Still, you had them—because you signed for them."

Winston looked up suddenly, and in another moment smiled, but he was a trifle too late, for Payne had seen his astonishment, and that he was now on guard.

"Well," he said, "I haven't got them now. Send me a duplicate. You have, no doubt, some extra forms at the outpost."

Payne decided that the man had never had the document, but he was too clever to ask any questions or offer explanations that might involve him. It was evident he knew that somebody had personated him, and the fact sent a little thrill through the corporal; he was at least on the trail.

"I'll bring you one round the next time I'm in the neighborhood," he said, and Winston sat still with the spanner lying idle in his hand when he rode away.

He realized that Courthorne had taken the papers, and his face grew anxious as well as grim. The harvest was almost ready now, and a little while would see it in. Then his work would be over, but he had of late felt a growing fear lest something, that would prevent its accomplishment, might happen in the meanwhile. Then almost

fiercely he resumed the stripping of the machine.

An hour or two later Dane rode up, and sat still in his saddle looking down on Winston with a curious smile on his face.

"I was down at the settlement, and found a curious story going round," he said. "Of course, it had its humorous aspect, but I don't know that the thing was quite discreet. You see, Barrington has once or twice had to put a stern check on the indulgence in playfulness of that kind by some of the younger men, and you are becoming an influence at Silverdale."

"You naturally believed what you heard. It was in keeping with what you have seen of me?"

Dane's eyes twinkled. "I didn't want to, and I must admit that it isn't. Still, a good many of you quiet men are addicted to occasionally astonishing your friends, and I can't help a fancy that you could do that kind of thing as well as most folks, if it pleased you. In fact, there was an artistic finish to the climax that suggested your usual thoroughness."

"It did?" said Winston grimly, remembering his recent visitor and one or two of Courthorne's Albertan escapades. "Still, as I'm afraid I haven't the dramatic instinct, do you mind telling me how?"

Dane laughed. "Well, it is probable there are other men who would have kissed the girl, but I don't know that it would have occurred to them to smash a decanter on the irate lover's head."

Winston felt his fingers tingle for a grip on Courthorne's throat. "And that's what I've been doing lately? You, of course, concluded that after conducting myself in an exemplary fashion in an astonishing time it was a trifling lapse?"

"Well," said Dane, "as I admitted, it appeared somewhat out of your usual line, but when I heard that a man from the settlement had been ejected with violence from your homestead, what could one believe?"

"Colonel Barrington told you that!"

"No," said Dane, "you know he didn't. Still, he had a hired man riding a horse he'd bought, and I believe—though it is not my affair—Maud Barrington was there. Now, of course, one feels diffident about anything that may appear like preaching, but you see, a good many of us are following you, and I wouldn't like you to have many little lapses of that kind while I'm backing you. You and I have done with these frivolities some time ago, but there are lads here they might appeal to. I should be pleased if you could deny the story."

Winston's face was grim. "I'm afraid it would not suit me to do as much just now," he said. "Still, between you and I, do you believe it likely that I would do anything like that?" Dane laughed softly.

Winston nodded. "You must make the best of that, but the others may believe exactly what they please. It will be a favor to me if you remember it."

Dane smiled curiously. "Then I think it is enough for me, and you will overlook my presumption. Courthorne, I wonder now and then when I shall altogether understand you!"

"The time will come," said Winston dryly, to hide what he felt, for his comrade's simple avowal had been wonderfully eloquent. Then Dane touched his horse with his heel

and rode away.

It was two or three weeks later when Winston, being requested to do so, drove over to attend one of the assemblies at Silverdale Grange. It was dark when he reached the house, for the nights were drawing in, but because of the temperature few of the great oil lamps were lighted, and the windows were open wide. Somebody had just finished singing when he walked into the big general room, and he would have preferred another moment to make his entrance, but destined to wait. He, however, felt a momentary warmth in his face when Miss Barrington, stately as when he had first seen her in her rustling silk and ancient lace, came forward to greet him with her usual graciousness. He knew that every eye was upon them, and guessed why she had done so much.

What she said was of no moment, but the fact that she had received him without sign of coldness was eloquent, and the man bent very respectfully over the little white hand. Then he stood straight and square for a moment and met her eyes.

"Madam," he said, "I shall know whom to come to when I want a friend."

Afterwards he drifted towards a group of married farmers and their wives, who, except for that open warranty, might have been less cordial to him, and presently, though he was never quite sure how it came about, found himself standing beside Maud Barrington. She smiled at him, and then glanced towards one of the open windows, outside which one or two of the older men were sitting.

"The room is very hot," said Winston tentatively.

"Yes," said the girl. "I fancy it would be cooler in the hall."

They passed out together into the shadowy hall, but a little gleam of light from the doorway behind them rested on Maud Barrington as she sat down. She looked inquiringly at the man as though in wait for something.

"It is distinctly cooler here," he said.

Maud Barrington laughed impatiently. "It is," she said.

"Well," said Winston, with a smile, "I will try again. Wheat has made another advance lately."

The girl turned towards him with a little sparkle in her eyes. Winston saw it, and the faint shimmer of the pearls upon the whiteness of her neck, and then moved his head so that he looked out upon the dusky prairie.

"Pshaw!" she said. "You know why you were brought here to-night."

Winston admired her courage, but did not turn around, for there were times when he feared his will might fail him. "I fancy I know why your aunt was so gracious to me. Do you know that her confidence almost hurts me?"

"Then why don't you vindicate it and yourself? Dane would be your mouthpiece, and two or three words would be sufficient."

Winston made no answer for a space. Somebody was singing in the room behind them, and through the open window he could see the stars in the soft indigo above the great sweep of prairie. He noticed them vacantly and took a curious impersonal interest in the two dim figures standing close together outside the window. One was a young English lad, and the other a girl in a long white dress. What they were doing there was no concern of his, but any trifle that diverted his attention a moment was welcome in that time of strain, for he had felt of late that exposure was close at hand, and was fiercely anxious to finish his work before it came. Maud Barrington's finances must be made secure before he left Silverdale, and he must remain at any cost until the wheat was sold.

Then he turned slowly towards her. "It is not your aunt's confidence that hurts me the most."

The girl looked at him steadily, the color a trifle plainer in her face, which she would not turn from the light, and a growing wonder in her eyes.

"Lance," she said, "we both know that it is not misplaced. Still, your impassiveness does not please us."

Winston groaned inwardly and the swollen veins showed on his forehead. His companion had leaned forward a little so that she could see him, and one shoulder almost touched his own. The perfume of her hair was in his nostrils, and when he remembered how cold she had once been to him, a longing that was stronger than the humiliation that came with it grew almost overwhelming. Still, because of her very trust in him, there was a wrong he could not do, and it dawned on him that a means of placing himself beyond further temptation was opening to him. Maud Barrington, he knew, would have scanty sympathy with an intrigue of the kind Courthorne's recent adventure pointed to.

"You mean, why do I not deny what you have no doubt heard?" he said. "What could one gain by that if you had heard the truth?"

Maud Barrington laughed softly. "Isn't the question useless?"

"No," said Winston, a trifle hoarsely now.

The girl touched his arm almost imperiously as he turned his head again.

"Lance," she said. "Men of your kind need not deal in subterfuge. The wheat and the bridge you built speak for you."

"Still," persisted Winston, and the girl checked him with a smile.

"I fancy you are wasting time," she said. "Now, I wonder whether, when you were in England, you ever saw a play founded on an incident in the life of a once famous actor. At the time it rather appealed to me. The hero, with a chivalric purpose assumed various shortcomings he had really no sympathy with—but while there is, of course, no similarity beyond the generous impulse, between the cases—he did not do it clumsily. It is, however, a trifle difficult to understand what purpose you could have, and one cannot help fancying that you owe a little to Silverdale and yourself."

It was a somewhat daring parallel, for Winston, who dare not look at his companion and saw that he had failed, knew the play.

"Isn't the subject a trifle difficult?" he asked.

"Then," said Maud Barrington, "we will end it. Still, you promised that I should understand—a good deal—when the time came."

Winston nodded gravely. "You shall," he said.

Then, somewhat to his embarrassment, the two figures moved further across the window, and as they were silhouetted against the blue duskiness, he saw that there was an arm about the waist of the girl's white dress. He became sensible that Maud Barrington saw it too, and then that, perhaps to save the situation, she was smiling. The two figures, however, vanished, and a minute later a young girl in a long white dress came in, and stood still, apparently dismayed when she saw Maud Barrington. She did not notice Winston, who sat further in the shadow. He, however, saw her face suddenly crimson.

"Have you been here long?" she asked.

"Yes," said Maud Barrington, with a significant glance towards the window. "At least ten minutes. I am sorry, but I really couldn't help it. It was very hot in the other room, and Allender was singing."

"Then," said the girl, with a little tremor in her voice, "you will not tell?"

"No," said Maud Barrington. "But you must not do it again."

The girl stooped swiftly and kissed her, then recoiled with a gasp when she saw the man, but Maud Barrington laughed.

"I think," she said, "I can answer for Mr. Courthorne's silence. Still, when I have an opportunity, I am going to lecture you."

Winston turned with a twinkle he could not quite repress in his eyes, and with a flutter of her dress the girl whisked away.

"I'm afraid this makes me an accessory, but I can only neglect my manifest duty, which would be to warn her mother," said Maud Barrington.

"Is it a duty?" asked Winston, feeling that the further he drifted away from the previous topic the better it would be for him.

"Some people would fancy so," said his companion. "Lily will have a good deal of money, by and by, and she is very young. Atterly has nothing but an unprofitable farm; but he is an honest lad, and I know she is very fond of him."

"And would that count against the dollars?"

Maud Barrington laughed a little. "Yes," she said quietly. "I think it would if the girl is wise. Even now such things do happen, but I fancy it is time I went back again."

She moved away, but Winston stayed where he was until the lad came in.

"Hello, Courthorne!" he said. "Did you notice anybody pass the window a little while ago?"

"You are the first one to come in through it," said Winston. "The kind of things you wear admit of climbing."

The lad glanced at him with a trace of embarrassment.

"I don't quite understand you, but I meant a man," he said. "He was walking curiously, as if he was half-asleep, but he slipped round the corner of the building and I lost him."

Winston laughed. "There's a want of finish in the tale, but you needn't worry about me. I didn't see a man."

"There is rather less wisdom than usual in your remarks to-night, but I tell you I saw him," said the lad.

He passed on, and a minute later there was a cry from the inner room. "It's there again! Can't you see the face at the window?"

Winston was in the larger room next moment, and saw, as a startled girl had evidently done, a face that showed distorted and white to ghastliness through the window. He also recognized it, and running back through the hall was outside in another few seconds. Courthorne was leaning against one of the casements as though faint with a weakness or pain, and collapsed when Winston dragged him backwards into the shadow. He had scarcely laid him down when the window was opened, and Colonel Barrington's shoulders showed black against the light.

"Come outside alone, sir," said Winston.

Barrington did so, and Winston stood so that no light fell on the pallid face in the grass. "It's a man I have dealings with," he said. "He has evidently ridden out from the settlement and fallen from his horse."

"Why should he fall?" asked the Colonel.

"Exhausted from his hard ride."

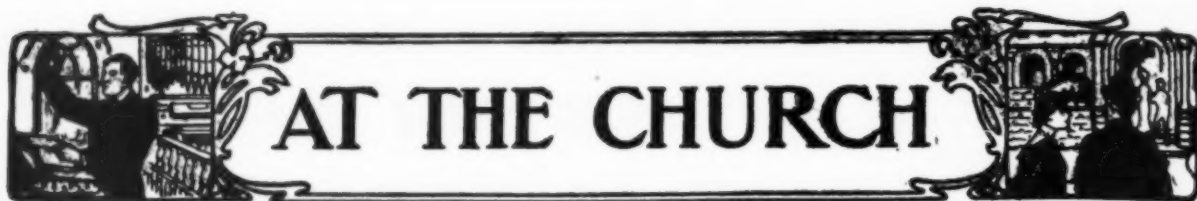
"I was, however, on the point of going, and if you will tell your hired man to get my wagon, I'll take him away."

"Yes," said Barrington. "Unless you think the man is badly hurt, that would be best, but we'll keep him if you like."

"No, sir. I couldn't trouble you," said Winston hastily.

Five minutes later he and the hired man

(Continued on page 17.)



Sunday School Lesson

By Herbert L. Willett

The Gospel of Faith

The lessons of the first quarter were concerned with beginnings of Christianity at Jerusalem and in the widening circles of Palestine evangelism. This quarter has been devoted to the extension of the gospel to the new territory in which the Gentile life was the important element. There were three periods in the history of apostolic Christianity; first, the one in which the gospel was preached only to the Jews and was interpreted in terms of Jewish custom and thought. The center of that influence was Jerusalem and the most prominent apostle representative of that activity was Peter, although James, the Lord's brother, though not an apostle, would perhaps be a fairer type of Jewish Christian. The second phase of Christianity was Gentile. It was not a different gospel, but the application of the same truth to a different type of mind. When Christianity passed into the regions of heathen life, it adjusted itself to the new conditions and showed itself equally effective in dealing with the new character. The center of this fresh impulse was Antioch, which may be called the second capital of Christianity; and the leading representative of Gentile Christianity is the Apostle Paul. The third phase followed the conflict and reconciliation of Jewish and Gentile modes of thought, and may be called Universal Christianity, represented in the later history of the first century in the region of Ephesus, and in the purpose and writings of the Apostle John.

The Two Sections of Acts.

It is to the beginnings of Paul's career as an apostle to the Gentiles that we are brought in the studies of this quarter. The book of Acts is divided, at the close of Chapter 12, into two radically different sections. The first concerns the activities of Peter in the region of Jewish Christianity. The second is occupied with the Apostle Paul and the world of heathen life into which he carried the new faith. And yet certain chapters of the first section are devoted in part to the beginnings of the broader mission, and with these we commence our studies of the present series.

I. The Work of Peter.

We may divide the lessons of this quarter into four sections. The first includes two lessons, devoted respectively to the experiences of Peter at the home of the Gentile soldier, Cornelius, in the Roman city Caesarea; and the narrative of Peter's imprisonment and release at Jerusalem. It is unnecessary to review these narratives in detail. The struggle by which the Apostle Peter was brought to consent at all to enter the unclean precincts of Gentile life and to become finally the champion of the right of the Gentiles to accept Christianity on the ground of faith in the Master rather than of obedience to Jewish ceremonies, is admir-

ably set forth in the tenth chapter of Acts. It was no easy thing for one who had been reared in the seclusion of Jewish influence to face the necessity of conceding equal rights to the heathen. And yet the experiences of Peter in Caesarea taught him that in God's sight no man was to be counted as common or unclean, and that Jew and Gentile alike require the redemptive ministry of Jesus and the reorganization of character which his leadership involves in order that they may be recipients of the new life he bestows. In his imprisonment at Jerusalem Peter nobly endured the hardships which early Christianity brought so commonly upon the disciples and of which the Saviour had warned them. The immediate return of Peter to his own company and to the activities of his apostolic work upon his release from prison is an admirable illustration of the unquenchable enthusiasm of the early Christians who counted no pains, sufferings, or losses as of any significance in comparison with the joy of their testimony to Jesus.

II. Beginnings of Gentile Christianity.

The second section deals with the beginnings of Gentile Christianity in the conversion of Saul and the founding of the Church in Antioch. It was significant that the man who was to do more than any other to make successful the Gentile form of Christianity was reared in the very heart of the Jewish community and was trained in the strictest of its requirements. From this arcanum of Judaism Saul or Tarsus came forth to become the champion and defender of that liberty which the gospel confers upon all men. His conversion was the result not merely of the appearance of and strange interview with the risen Lord on the way to Damascus, but of all the accumulated impressions made upon Saul by his Jewish training, his debates with Stephen, the persecution against the church of which he had been the leader, and the journey to extend his inquisition to the wider territories of Damascus.

Soon after his conversion and his retirement to Arabia he returned for a brief time to Jerusalem and then departed for his old home in Tarsus, from which place he was called later on by Barnabas to become his co-laborer in the Christian work. The church in Antioch was founded by refugees from Jerusalem thrust out by the persecution Saul had waged against the church. It was composed of both Jews and Gentiles and it was its success and widening influence which led Barnabas, the apostolic delegate from the

mother church, to seek a colleague whom he found in the person of Saul of Tarsus. The success of their work in the city on the fruitful and happy epochs in the life of Paul, fruitful and happy epochs in the life of Paul.

III. The First Mission of Paul.

The third section of our series of studies is concerned with the first missionary journey. The church at Antioch became convinced that it had no right to keep all of its evangelistic force at home, and this conviction issued in the call of the Spirit to send forth two of its ministers, Barnabas and Saul, into the regions beyond. They first visited the island of Cyprus, which had been Barnabas' former home, accompanied by John Mark, who had come with them from Jerusalem on their return from a private journey bearing alms to the impoverished disciples. But John left them at the time of their arrival on the mainland of Asia Minor from Cyprus, and they were compelled to go on into the interior alone. At Antioch of Pisidia in the highlands a church was organized after some weeks of active campaigning. Driven from this point they journeyed on to Iconium, and from there to Lystra where Paul was stoned after healing a cripple at the gates of the city. In these Galatian cities they succeeded in establishing churches, and then after extending their mission to Derbe, they returned along the very pathway they had come, retraced their steps to visit the newly organized churches, and thus made their way back to Antioch.

IV. The Gospel of Faith.

The fourth section of our studies relates to the gospel of faith. Lesson eight tells the story of the consultation at Jerusalem in which the principle of liberty for the Gentiles was vindicated. They were to be received not upon their obedience to the law of Moses but upon their faith in Jesus Christ. The three lessons that follow relate to the details of Christian life based upon this great principle of faith as the saving quality in character. James was the most conspicuous figure at the consultation in Jerusalem. From the epistle which he left to the church two lessons are taken—one on the necessity of bringing forth the fruits of faith in character; the other upon the wise restraint of speech. The practical values of the epistle of James are apparent upon the most superficial reading. It is not a doctrinal document but one of intensely valuable character as setting forth the necessity of embodying the Christian faith in every-day life. The last lesson is taken from the book of Hebrews and deals with that glorious list of faithful men in the Old Testament who, in spite of distress and hardship, maintained their faith in God and were victorious through that conquering quality.

PRAYER MEETING

By Silas Jones

THE CHRISTIAN FAMILY

Topic, June 16. Eph. 5:22; 6:9.

Is the Christian family in the process of extinction? Alarmists would have us believe that it is. The statistics of divorce, they say, show that the family institution is in hopeless confusion and rapidly disintegrating. To the alarmists Professor Albion

W. Small replied before the American Sociological Society: "The American family is out of gear in two strata, in both of which pretty much everything else is out of gear. On the one hand is the stratum of the over-wealthed, over-leisured, over-stimulated, under-worked, under-controlled. Nothing in their condition is normal. Nothing is right. Only

*International Sunday-school lesson for June 20, 1909. Review of the second quarter's lessons. Golden Text, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus." Acts 4:33.

miracles could save this stratum from rot. Its families show the taint, and what else could be expected? On the other hand is the stratum of the over-worked, under-fed, under-housed, under-clothed, under-hygiened, physically and morally, underleisured, under-stimulated except by the elemental desires. Nothing in their lot is right. Nothing in their lot could be good enough to hold its own against the swamping bad. The family suffers in the general evil. It is as absurd to accuse the family institution on that evidence as it would be to denounce the atmosphere in general because the air this stratum has to breathe is foul. If we deduct the collapsed families in these two strata, where they must be regarded more as effects than as causes, and confine ourselves to the families that are in relatively normal conditions, the great mass of families in the industrious middle stratum of our society, the family is not breaking down. I do not mean to question the statistics of divorce, I mean first, that when we subtract the divorcees that occur in the upper and lower non-social strata, and divide the number remaining by the number of families in the substantial middle stratum, the percentage of divorcees is higher than it ought to be, but far below the rate which decriers of the family would have us infer; and I mean, second, that the actual divorcees in that stratum constitute no such case against the family institution as the same decriers want us to believe."

Removing the Obstacles.

Dr. Small refers to conditions in which it is impossible for the family to maintain itself. The sensible thing for the church to do is to study these conditions and lend its assistance in every wisely planned attack upon them. It is easy enough to denounce the evils of divorce in conventions, synods, and conferences. It is quite another matter to search out and remove the causes of divorce. Rules of the church and laws of the state have their uses, but there is something

more fundamental without which rules and laws are worth less than the paper on which they are written. The over-worked and under-fed cannot acquire the virtues necessary for the right kind of home life. They do not know what a Christian home should be. The idle rich cannot have good character and therefore they cannot build Christian homes. The temptations of idleness are too strong for the resisting power of any man. The Lord taught his disciples to pray, "Lead us not into temptation." He evidently expects us to remove temptation from the way of others.

The Spirit of the Family.

The home is the place for the development of character. Hence the men and the women who enter the marriage relation for money considerations are despicable creatures. They sell their birthright for a mess of pottage. A man who cannot support a family ought not to marry and a woman is doing right when she refuses to become the wife of a financially incompetent man. But affection that risks poverty is as high as the heavens above the sordid spirit that looks for dollars first and for character last. Every human interest should be discussed with intelligence and sympathy in the family circle. Gossip will have no place where the subjects discussed are those that expand the mind and the heart. Good cooking is essential to health and a man is a fool if he knowingly marries a woman ignorant of what human beings should eat, but the home is more than a boarding house. The scriptures command the children to obey their parents; they also command that the children be treated right by parents. Boys and girls are not implements to be used in increasing the size of the farm and the bank deposits; they have worth in themselves and it is this that should be brought to perfection in the family. They have a right to be taught in the home how to live as the children of God.

An illustration of the close relation which should exist between daughter and mother; The result of loyalty to great though unpopular convictions;

The enlargement and blessing of the life which truly sacrifices, itself for a holy cause;

The opportunity of womanhood in furthering moral reforms;

The necessary place of religion in balancing and inspiring service.

The Old Rose Dress

(Concluded from page 13.)

whirr. Something went by the window like a flash. It was an automobile and it was stopping at the gate. A young girl sprang out and came up the walk. It was the girl of yesterday.

Waitstill went to the door. In an instant her troubles were thrust aside. That sweet, young face—how glad she was to see it again. They both smiled at each other.

"Come in," cried Waitstill. But the girl shook her head. She held a package in her hands. Then she spoke. "Will you forgive me?" she said, "but I couldn't bear to think of you—giving up your dress. I've brought it back, and I had some lace and ribbon and things put in to help make it, just as I would if it were going to be mine. No, don't thank me. It's such a joy to me to give it back. You ought to have it. It suits you somehow—the color, I mean. I'm glad I happened to be the one to do it. We're just passing through, father and I—we leave here tonight." Waitstill stood there. Her beautiful lips quivered.

"And you," she cried softly. "You—you are giving me back my old rose dress. Oh, I've wanted it so. I could scarcely give it up. The world hasn't looked the same since. I've just been heartsick."

"But now you're going to make it up and wear it and be happy in it," said the girl brightly. "We may never meet again, but I shall never forget you. Good-bye." But Waitstill had suddenly taken the slight young figure in her arms. "Good-bye," she said solemnly. "What is it the Bible says—"

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

The next moment the automobile flashed by and out of sight. But in Waitstill's toiled hands was the visible evidence of its appearing. The world was not gray, after all. She had come into her own again.

Winston of the Prairie

(Continued from page 15.)

hoisted Courthorne into the wagon and packed some hay about him, while, soon after the rattle of wheels sank into the silence of the prairie, the girl Maud Barrington had spoken to rejoined her companion.

"Could Courthorne have seen you coming in?" he asked.

"Yes," said the girl blushing. "He did." "Then it can't be helped, and, after all, Courthorne wouldn't talk, even if he wasn't what he is," said the lad. "You don't know why, and I'm not going to tell you, but it wouldn't become him."

"You don't mean Maud Barrington?" asked his companion.

"No," said the lad with a laugh. "Courthorne is not like me. He has no sense. It's quite another kind of girl, you see."

(To be continued.)

CHRISTIAN ENDEAVOR LESSON

TOPIC FOR JUNE 13.

The Noble Life of Frances Willard. Prov. 31:10, 17-20, 25, 26, 29-31.

"Unless there is a predominating and overmastering purpose to which all the accessories and incidents of life contribute, the character will be weak, irresolute, uncertain. This is just what Jesus Christ is for, to impart to us a predominant motive of character, that shall be the highest, the most lasting, and the most beneficent, to replace indefiniteness, by clearness, and aimless reverie by resolute aim."

Long ago I copied these words of Frances E. Willard in my Bible, my interest in her life having been fostered by a godly mother and later by her thrilling address in the old Battery D Armory, at the Chicago Endeavor Convention in 1888. Since then I have found many choice, epigrammatic sentences in her writings. You will be amply repaid in reading her life by Anna A. Gordon.

Frances Willard had a noble and godly ancestry. Blood will tell. Much of her childhood was spent out of doors. She had the best of training of the schools. She knew how to economize—for three months she had but 50 cents spending money, a gift from a farm hand, Irish Mike. Her father would not permit her to read novels, a command she obeyed until her eighteenth birthday when she began reading *Ivanhoe*. The wisdom of her father's command she later recognized and acknowledged how much she owed to "the firm hand that held her impetuous nature from a too early knowledge

of the unreal world of romance."

When a young girl Frances gave her life to God. The reality of that dedication was early proved. Like Whittier she advised young people, if they wished to grow, to espouse an unpopular reform. She knew what that meant. After very successful teaching, she was offered a very fine position at \$2,400 per year, and at the same time the presidency of the Chicago W. C. T. U., at that time weak and poor. She chose the latter and her life work began! In carrying it on, in those earlier years, she was often hungry, often maligned, often misunderstood, but never discouraged.

Miss Willard was one of the pioneers in public work by women. Her oft-expressed rule was, "Womanliness first—afterward what you will." She justly felt that home protection was woman's work. To her it was not a work which eliminated the home or made it secondary—it exalted and upheld it. In her own case she felt, as Lady Henry Somerset has said, that "her life was the property of humanity." The splendid principles outlined in Proverbs 31 were not wanting in her life.

We have from her pen a famous resolution, adopted at Cleveland, in 1874, which is a classic expression of the purpose which must control all who fight for God and man: "We will, trusting in him who is Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

Here are some great lessons from the noble life of Frances E. Willard:

Chicago

Chicago Secretary Reports Observations Down State.

BY ORVIS F. JORDAN.

It has been the duty of the Chicago secretary to visit the district conventions in Illinois recently. Abingdon, Pontiac, Taylorville and Rantoul have been visited in turn and the conditions in these great sections of the state studied. It is no small privilege to be able to ride all over the state of Illinois. The grand old state cannot fail to impress the visitor with its wonderful resources, its kindly people and its interest in the things that make for the coming of the kingdom.

We were not making the trip as a stranger. We first came into the faith in a central Illinois church. We attended the Illinois college of the Disciples. All of our pastorates had been in Illinois. We were going back home to see how things would look after the sojourn in the far country of a great city. The prodigal was graciously received. We laughed again at the humor of this good people who never get over-serious about life and who never miss the chance for a hearty laugh.

Prosperity of Illinois Disciples.

If there is any doubt of the strength of the Disciples in Illinois, it will all be dissipated by such a trip. Everywhere we have great church buildings. Pastor Moore in Abingdon preaches to over three hundred people every Sunday morning. Not over three of our churches in Chicago out of the twenty-two have such audiences. The talk of new buildings is in the air everywhere. With buildings already that would make our Chicago churches envious, they want better places, and it is right that they should build for the coming generations and speaking through splendid architecture voice their devotion to our common faith.

We were impressed, however, that some of our problems were their problems. We have mourned for years over the meager attendance at our second district conventions in Chicago. We do well in Chicago in proportion to our membership. The business of the great third district was done by twelve preachers who made the motions and about two dozen sisters who voted them through. We were unable to learn of any business men who had left business to come in to counsel over the affairs of the kingdom.

In the conventions, they are now sounding everywhere the need of closer co-operation in the affairs of the church. This is a happy reaction from the tendency of a few years ago. A few years ago the districts began to say, We will spend our missionary money closer to home, and they withheld a portion to work in districts where the church already possessed the field. The districts, however, soon reaped a harvest from this sentiment that had not been anticipated. The county organizations began to insist on missionary money being used simply in the county and it was not a far jump from that for a church to decide that the township was a proper boundary for missionary expansion. This shut off missionary vision. One "missionary" convention we attended this year, had many fine addresses on the conserving of the interests of the local church already existing but nothing about the real missionary field of the state, such as the mining towns, the great cities and the townships without any Sunday-school.

Heresy Down State.

Chicago will be surprised to learn that there is much heresy down state. While our orthodoxy has always been of the simon-pure brand yet the pure-food inspectors of the brotherhood have had somewhat to say

about us. We wonder what they would say if they had been traveling with us on this trip! We were horrified to learn that one of our churches had been employing a Methodist minister as pastor, though he was in full fellowship with his conference. We trust the Chicago brethren will deal in Christian spirit with this departure from the faith! We have some excellent places around town where heretics could be burned but we must meet heresy with a steadfast appeal to the traditions of the church! Seriously, we enjoyed the heresies we found down state. Why should a church that boasts of liberty, and which believes it is catholic enough to furnish a home for all truth, not hear a minister of another religious body for a year? In the case we speak of, the minister was converted instead of the church and is now a staunch Disciple, but if once in a while the church made some changes, it would only prove our hospitality to all new truth. We found sociological heresies rampant which we have fought in Chicago. Men have lost all fear of the Inquisition and talk freely about evolution and everything else. While we feel awfully old-fashioned in our views since coming back to Chicago, we have a great feeling of satisfaction that officers and leaders of the down-state churches are free and are thinking to much purpose.

Back to the Old College.

After attending a night session of the state Sunday-school convention at Peoria, where there were sixteen hundred delegates from out of the city, and hearing a fine practical address from a Christian business man and a lot of illogical and oratorical defense of the faith from a Chicago preacher, we proceeded to the old college town, Eureka. We had not been back in many years. We had not expected to meet any that we knew. The faculty was different almost to a man. But we did find a student that was there eleven years ago. It was a tribute to his persistence in the great ideal. The ancient guild of sign-painters and decorators, to which we confess a guilty relationship in the days gone by, is still in active existence and the college belfry has new class dates inscribed to take the place of those we risked our lives to inscribe in days gone by. There were new swains to wander off to the shady side of the campus to tell the old, old story to an audience of one. All the romance of forgotten years came over us. When we spoke in chapel and the applause was such as would greet Bryan or Henry Ward Beecher, we remembered how we used to encourage speakers to go beyond their time that the professor in the succeeding hour might not find out that a social engagement the night before had prevented our doing the usual stunt on Anabasis. The college has about the attendance it had ten years ago. It is much the same in every way. Long live our alma mater!

Chicago Mission Problem Symbolized in Pontiac.

We proceeded from here to Pontiac. We found many of our Chicago citizens in the large institution to the south of town. Of the eight hundred inmates of the Reformatory, we were told the majority came from Chicago. Thus we are not able to run away from the greatest missionary problem of the state of Illinois, the redemption of the city. The convention was held in the splendid new brick church which has been erected by this congregation that was not so long ago the child of the Illinois Christian Missionary Society. Were we envious as we worshipped

in that church? At least we felt that the gospel ought to be given the same chance in Chicago. We spoke on the city problem here. We found the audience deeply interested in the problem of the great city and more preachers told us of Disciples gone to the great city than have spoken on this subject all year. We are to return to this district to tell the story of our city's need in the churches.

We have been much heartened by the trip. We fight our battles in Chicago supported by a great and sympathetic brotherhood. Theological disputation will no longer obscure the great human problems of our age. The brethren of the state are as liberal in spirit as we. Both of us see that the real problem of the church lies in the field of the ethical and social.

Chicago Sends Missionary to Africa

Dr. Royal J. Dye has been in Chicago. He brought to pass here the same kind of events that characterize his visits to every city. Missionary enthusiasm was kindled in the churches where he spoke. Especial interest was created in the work in the Congo country. And money was raised for the great cause. Chicago, itself a mission field of vast and crying need, joyously responded to the call of the far away mission field, thus sharing in the same spirit of merciful giving of which she is herself the beneficiary. Dr. Dye had spoken in Englewood, Irving Park and Jackson Boulevard churches. But the climax of his visit came on Tuesday, June 1. That afternoon one hundred and fifty women gathered in the Englewood Church to hear Mrs. Dye and that evening about seventy-five men came together in W. R. Faddis' restaurant downtown to hear Dr. Dye. Professor Willett spoke first, followed by Professor Frederick Starr, the famed anthropologist, whose remarkable testimony to Dr. Dye's mission work is well known. The fervor, the abandon and the graciousness with which the scholar spoke of the missionary was convincing and, to many, surprising. Rev. A. W. Taylor, who was presiding, called on Mr. Guy Sarvis, an African traveler and erstwhile missionary to India, who proved to be an entertaining and informing speaker. Then Dr. Dye himself spoke, telling the story of the conversion of almost the entire town of Bolenge, where their mission is located. His dramatic account of the conversion of the chief of a neighboring village enthralled the attention of every man. The eagerness, the enthusiasm, the statesman-like grasp of a statesman's enterprise appealed to the intelligence and feeling of his hearers.

When C. G. Kindred got up he said we wanted to raise \$1,000 then and there to send a companion missionary back with Dr. Dye to reinforce those already working there. The thousand dollars was raised. The missionary has been selected in the person of a Mr. Smith, who graduates this week from Bethany College. Our purpose to give extended space to Dr. Dye and his work next week is our reason for making no more elaborate report of this, to Chicago Disciples, most significant event.

Chicago Church Notes

A number of outside gifts have been sent in to help the Evanston church in its building enterprise. The Sunday-school is starting out to raise a mile of pennies for the building enterprise.

The city board is planning some important enlargement of its work. The conviction is growing that the society must amend its charter that it may help in the erection of church buildings when this is necessary.

No pastor has been called yet to succeed Parker Stockdale at the Jackson Boulevard Church.

Northwestern Indiana Notes Echoes of the Gospel of the Helping Hand

When C. J. Sharpe took charge of the work at Hammond a few years ago it seemed almost hopeless. But he has infused new life into it, will soon have a handsome, commodious building and altogether is gathering the elements of a strong church. He is the secretary of our Lake district and under his direction a number of congregations have been organized.

Gary is certain to be one of the big cities of America. It is a wonder city in its development. On this account it is a matter of deep regret that we do not have the financial resources to begin the work commensurate with the importance of the place. One dollar invested now would mean more than fifty in a few years. We have a congregation of fine people, but they are woefully handicapped by the lack of a suitable building. All the denominations are getting good plants. With more means we could take the lead and become a powerful factor in the making of a great city.

The writer delivered the address to the graduates of the North Manchester High School, May 27. This is a flourishing little city of 3,500, where we ought to have a congregation. I heard E. T. Daugherty of Wabash, in the same county, and he has been secured to deliver the Decoration Day address.

I am to speak at the Michigan convention June 10 in the interests of the National Benevolent Association. It does not seem to be generally known that the Benevolent Association conducts a hospital in Valparaiso that is rendering a service to suffering humanity that ought to command the interest of our entire brotherhood. It has a splendid corps of physicians and surgeons both from Chicago and Valparaiso, and being in practically a suburb of Chicago, has many advantages over the hospitals in the big, dusty, noisy city.

We are sorry to learn that our neighboring county of La Porte was carried by the liquor forces yesterday. So far, the liquor interests have carried but nine counties, while the temperance people have carried almost sixty, and elections are being held every week. Our own county, Porter, votes next week and we are busy night and day and expect to carry it by a handsome majority.

In Porter County is located the big University of Valparaiso, the largest in America in point of attendance, with over 6,000 students enrolled last year, 185 members in the faculty, twenty-four departments and a million dollars invested in buildings. Pres. H. B. Brown and many of the faculty are members of the Christian church and a great number of students from forty nations attend our services.

R. E. Snodgrass is doing a most excellent work at Michigan City. He recently held a meeting with eighty additions and is leading in an effort for a building.

I know of an opening for an energetic, capable man who can work for \$850.00 per year and parsonage in one of the big and growing centers in this Chicago-Lake district. If a young man of determination can be secured he can do a similar work to that of Bro. Sharpe of Hammond.

I have been teaching a training class for preachers at the University for the past two years. The attendance has ranged from 50 to 105. All the smaller churches and many school houses in all the county round about have been supplied with capable men, men whom the brotherhood will be pleased to honor in coming years.

Valparaiso, Ind.

Bruce Brown.

The New Headquarters of the C. W. B. M.

May 28 the Mission Rooms of the Christian Woman's Board of Missions was moved from 152 East Market street to the new headquarters in the Sarah Davis Deterding Missionary Training School, Downey and Ohmer Avenues, Indianapolis, Indiana.—Mrs. M. E. Harlan.

General Secretary Mohorter is doing pioneer work for the Benevolent Association. He attended the convention of the New Mexico churches, held at El Paso, May 29 to June 2.

Marion Stevenson, National Bible School Superintendent, delivered the address for the Cleveland Christian Orphanage and the Benevolent Association at the Ohio Convention at Elyria.

The speakers for our organized benevolent work at the Missouri convention are Mrs. T. R. Ayars, Mrs. Oreon E. Scott, and Mr. J. W. Perry. This makes a strong trio. The children from the Orphans' Home and the Babies' Home will be introduced.

The Christian Orphans' Home has the largest family in its history. The family number 166 children besides the necessary helpers. Still others just as worthy are clamoring for admittance. This heavy draft is being made upon the sympathies of the Home notwithstanding the fact that children are being placed in family homes every day. The need is great and distressing. Nearly all these children are brought in by mothers left without support and their natural supporter. They beg for temporary aid, at least, in the name of the tender Christ. This home needs and deserves the aid of every disciple of Christ.

Dr. Wilkes, of St. Louis, deserves to be numbered among the benefactors of the race. He takes care of the great family of the Christian Orphans' Home. He answers every call, day or night, and does it all for love. He is a member of the Baptist church. He recently remarked that "Christian love knows no denominational lines. It is a joy to work for suffering humanity in the name of Christ."

The Association is preparing a complete set of stereopticon slides setting forth the work from the beginning. It is the aim to present the work of each of its institutions. The presentation of the work in this way will furnish a delightfully instructive entertainment.

Plans have been completed for the erection of a new building for the Colorado Christian Home at Denver. This home now occupies a rented house. It is doing a most commendable work. It is the only benevolent institution of our people in the great Rocky Mountain country. This new building is one of the Association's Centennial Aims. J. E. Pickett, of the Highlands Church, is chairman of the home board of managers. Help secure the \$10,000 needed for this worthy enterprise.

The Christian Church has no hospitals worthy of the name. It has had two very small institutions for years. They have done very creditable work as far as they have gone. The time has come for something worth while in the name of the Great Physician. The Central Executive Board of the Association has decided to erect a building in St. Louis for general hospital purposes. The first section of this building will cost not less than \$30,000. It is hoped that this will mark the beginning of a work for the physically sick that will prove a credit to a great people pleading for a return to the spirit and practice of primitive Christianity. This new undertaking is worthy of the support of the entire brotherhood.

After nine years of residence at 903 Aubert Ave. the headquarters of The National Benevolent Association have been removed to 2955 Euclid Ave. The new offices are located in one of the dormitories of the new building erected for the Christian Orphans' Home. The friends of the Association will find the latch string always out at the new residence as it was at the old. They are most cordially invited to call. They should remember the address, 2955 Euclid Ave., St. Louis, Mo.

W. H. Inlow and wife, who for three years have served the Juliette Fowler Home at Grand Prairie, Tex., have resigned. Mr. and Mrs. Inlow were most valuable workers. They were especially well adapted to the care of the children. Here is a fine opportunity

for some Christian man and woman, husband and wife, to enter into the most practical Christian service. No greater field of usefulness presents itself than the care and oversight of a large family of orphans and other unfortunate children. Such work is most truly missionary. It takes rare skill and Christian patience to train these unfortunate young people for valuable service for country and for Christ. Those who are interested should write the National Benevolent Association, 2955 Euclid Ave., St. Louis, Mo.

E. T. C. Bennett, who for a number of years represented our Benevolent Associations in Pennsylvania and the East, has recently changed his field of activity to Indiana. Bro. Bennet deserves a most cordial welcome from all the churches in Hoosierdom for his own sake and the sake of the ministry which he represents.

Mr. J. W. Perry, president of the Association, has recently been elected president of the National Bank of Commerce, Kansas City, Mo. Mr. Perry's change of residence will not lessen his interest in the beneficent work of the church. He will remain the head of the Association.

The list of Life Lines continues to grow. Union Ave. and Hamilton Ave., St. Louis; First Church, Sedalia, Mo.; Centralia, Mo.; East Liverpool, O.; First Church, Omaha, Nebr.; Shelbyville, Mo.; Clarksville, Mo.; and Maryville, Mo., are numbered among the early life lines this year. One hundred dollars is sufficient to support a member of the family under the care of the National Benevolent Association. The church and Bible-school that furnishes this support in a true sense offers a life line to one of the world's unfortunate.

The Easter offering of the Union Ave. Church, St. Louis, was nearly \$800. This church supports no less than three living links in the mission field. In the midst of its great missionary activities it does not forget the widow and the orphan in the homeland in their affection.

Southwest Missouri

A few notes from this section may be of interest, for everything is moving in these parts.

The Third District Convention was held at Neosho, May 3-6. It was a good one, the program was high grade. Besides local talent C. H. Chilton, J. H. Hardin, T. A. Abbott, G. W. Muckley and Geo. B. Ranshaw were there. They brought with them great addresses which inspired our workers. The last public work of Bro. Hardin, I believe, was in this convention. A good man has gone. We loved him. His place will be hard to fill.

Things were done at this convention which mean much to our work in this South-West country. Drury College, which is an institution of high standing located in this city, had made our people a most generous offer. It is a growing and prosperous college, formerly Congregational, but now undenominational, only Christian. It has an endowment of \$446,000.00, grounds and buildings worth \$517,000.00, making a plant worth nearly a million dollars. It had 496 students in all departments this year. It has twenty-four members of the faculty. Through its broad minded president, Dr. J. H. George, we were offered the privilege of placing in this school a Bible Professorship. The man we place will be received as a member of the faculty, be placed on the Carnegie Foundation, have perfect liberty in his teaching, and all work done in his department to receive credit looking to diploma. He, of course, must be up to the standard of the rest of the faculty in scholarship. The churches in convention assembled unanimously accepted the proposition and we hoped that we can have the plan in operation by September. This will meet a long-felt need in this section. The Convention also decided to give more attention to some needy and neglected counties lying along the southern border of the state by placing an evangelist in their field.

Bro. F. F. Walters is getting hold of things at the First Church in Joplin. Professor Held, as leader of music, has joined him. Brother Held is from Oberlin.

Bro. D. W. Moore is building a \$45,000.00 church building at Carthage. Bro. J. R. Blunt of Marionville takes the South Joplin church. He will make things go in that end of the city. Bro. Geo. L. Peters is pushing the work at the Central in this city, and Bro. N. M. Ragland is succeeding nicely at the First Church. The South Street Church, of which the writer is pastor, will soon begin the construction of a building costing, when finished and furnished, \$40,000.00. The much needed building revival has evidently come to this section. Neosho and Aurora built good modern buildings last year. This year the Central at Joplin, the church at Carthage, the South St. at Springfield, and Ozark will build.

Bro. Joseph Gaylor, the bishop-evangelist of this section, is wide awake and busy with things pertaining to the Kingdom. J. H. Jones and W. M. Mundell are doing good work as evangelists in the needy fields. The outlook is full of promise. F. L. Moffett.

Fourth District (Ill.) Convention

The fourth district convention was held at Pontiac, May 26-28. Owing to the State Sunday-school Convention at Peoria the same week the attendance was not as large as usual. But this was not due to negligence on the part of the board, but to the fact that the time for the state convention was very recently changed.

The C. W. B. M. session was attended almost entirely by the ladies, but those present were more than repaid by the instructive matter presented them.

The Bible study periods were in charge of Prof. Silas Jones of Eureka, who brought forth practical and helpful lessons on righteousness, justice, rejoicing and liberty from Isaiah, Micah, Romans and Galatians respectively.

J. W. Camp of Eureka in the President's Address dealt with the needs and opportunities of the work, and expressed the pious hope that District Evangelist will be put in the field this next year. Rochester Irwin, wrestling with the "Problems of Country and Village Church," spoke of some characteristics of the country man and the means of best dealing with him. He said that there is no greater opportunity to lose a life and yet find it than in such fields. The convention sermon was preached by N. H. Robertson of Colfax on the theme "This Man." It was an able and well polished effort.

In the afternoon R. B. Doane of Streator, on the "Comparative Value of Various Missionary Activities," after dealing with their positive value, said that there is no comparative except as we have systematized them for the good of the work. A. J. Scroggin spoke on "Saloon vs. Church." He said that these are the representatives of evil and good, and that there is war between them. The church fights well, wins one victory and then—quits. He plead for greater interest and activity, looking to the spring primaries. A resolution was passed, endorsing the work of the anti-saloon league. R. E. Hieronymous, President of Eureka College, spoke of the value of religious education, and plead for Eureka on account of the men she has and is sending out. A resolution was also passed endorsing the campaign for enlargement that is being conducted by H. H. Peters, field secretary of the college, who told, at the close of the President's address, of the definite work already accomplished and that is yet to be done.

Thursday evening was taken up with the address of State Secretary J. Fred Jones on "Making Good," in which he met the requirements of his subject. He showed how the Disciples have made good in their plea for union, in education, in benevolence and in missions, dealing concretely with the state and district work.

Friday morning O. F. Jordan of Evanston spoke on the "Chicago Problem." He dealt with Chicago's greatness, both for good and evil, and said that if the rest of the state don't take Chicago the worst Chicago will take the state. There is lots of money in Chicago, but very little is available for the

Lord's work. H. H. Peters, State Supt. of Christian Endeavor, spoke of the permanence of this work, its relation to the church and plans for its development. The program closed with a Bible School Conference. L. R. Thomas of Eureka, speaking of the "Man Behind the School," said he must get rid of evil in high places, start a real prayer-meeting, and then organize his Bible classes. F. L. Starbuck, one of Eureka's ministerial students, spoke on the "Bible School Our Opportunity." He plead for efforts to crystallize our teaching in service.

After reports of the committees the Convention adjourned to meet next year at Pekin. J. C. Lappin, Armstrong, was elected president; A. T. Shaw, Pontiac, vice president; and C. W. Ross, Cooksville, secretary, for the next year.

Chas. W. Ross, Sec'y.

Cooksville, Ill.

Sunday-school Contest Closed

The contest between the First Christian Church Bible School, Omaha and the Beatrice and Lincoln Christian Church Bible Schools which began the first Sunday in February and closed the last Sunday in May was spirited and enthusiastic. Omaha wins with a handsome majority. The contest was based on percentage of officers and teachers present, increase over average attendance last year, and increase over average offering last year.

Omaha conducted a Red and Blue contest in which the Blues were victorious, and a May Rally as follows:

May 9th Mothers' Day.
May 16th Babies' Day.
May 23rd Boys' and Girls' Day.
May 30th Grand Rally Day.

Seven hundred postal card invitations with coupons for each Sunday were mailed the first week in May, and seven hundred postal cards with a beautiful picture of the First Christian Church were mailed previous to Grand Rally Day, resulting in a total attendance on May 30 of 620, and an offering of \$600.00 with more to hear from.

In the Junior Bible Class (mixed adults) Brother Kersey, teacher there were 102 present, offering \$90.00.

The primary department, under the direction of Mrs. Jay DeJarnette, Superintendent has greatly increased in interest and attendance and will soon have to seek larger quarters. A Cradle Roll department has been added and a Home Department brewing.

These splendid results have been very gratifying to our officers, teachers and our peerless leader, Brother J. M. Kersey, Minister. William A. DeBord, Superintendent.

City Union Work in Greater New York

Report for Six Months ending May 1, 1909.

The following fields have been investigated by J. L. Darsie in his work as City Evangelist: Ridgewood Heights, Brooklyn; Richmond Hill, Long Island; Edgewater, New Jersey; Palisades, New Jersey; Leonia Heights, New Jersey, and Staten Island, New York.

Ridgewood Heights.

As a result of the investigation at Ridgewood Heights, Brooklyn, the committee has established a mission under the leadership of J. L. Darsie, and a report of this mission on May 1 shows thirty-five enrolled in Sunday-school, with preaching services held on Sunday. This mission meets in rented quarters on the second floor of a frame building, and serves members who formerly lived in the vicinity of the Greenpoint Church. It would seem desirable to secure a meeting place on the first floor of a rented building in the near future.

Flatbush.

The work in Flatbush under the leadership of Mr. Walter S. Rounds shows considerable progress and reports on May 1 a church membership of 105; the Bible School enrollment is 120; the Young People's Society, twenty-five; Women's Work, forty-nine; Men's Club, twenty-nine. A special meeting was held in April under the leadership of John G. Slay-

ter, resulting in seven additions to the membership. For this meeting 8136 were raised in the field.

Greenpoint.

The work at the Greenpoint Church in the 17th Ward of Brooklyn has continued under the leadership of Mr. Joseph Keevil. The total membership on May 1 was 240; the enrollment in the Bible School was 241. The institutional work carried on by this church shows a sewing class of sixty-nine members enrolled, an athletic club with thirty members, and a Jewish mission meeting weekly with an average attendance of twenty-one persons per week. This mission is an attempt to interest the non-church going Jews in the community. A Jewish missionary is employed at a salary of \$30 per month. Tracts and circulars are distributed, and visits are made by the missionary. The work is seriously handicapped by lack of proper accommodations, which we hope will soon be remedied.

During the month of April Mr. Keevil was absent on a trip through the Southern States in the interest of the American Christian Missionary Society.

The building committee in charge of raising the funds for the new building in Greenpoint has been granted a loan from the church extension board amounting to \$7,000. The collection of additional funds for this purpose is progressing slowly. The Building Committee expects to arrange, shortly, for the erection of a part of the new building.

Russian Work.

Your committee has investigated the Russian situation in New York City, as requested by the A. C. M. S., and reports as follows:

A school has been conducted in the rooms of the Young Men's Institute, 222 Bowery. In this school there is a class for the teaching of English, with an average attendance of twenty-five men. Eighteen sessions of this class have been held. Another class for the teaching of penmanship is conducted, with an average attendance of eighteen men. We find that there are five different groups of Russian Christians in New York, and the largest of these meets in a church basement reading room on Second street. The leader of this group is John Johnson. The next largest group meets on Suffolk street, under the leadership of Nickolas Motin. Our Russian school enrolls pupils from each group, including the leaders.

It would seem to the committee that for the present, the best method of handling this situation would be the extension, as rapidly as possible, of classes in English and penmanship, and when these Russians become more familiar with American institutions and

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. & agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

customs the organization of Missions may then be attempted. The committee is fortunate in having the co-operation of an Immigration Secretary of Y. M. C. A. at Ellis Island, Mr. Julian Zelchenko, a young Russian who has also acted as secretary for the Russian school.

The establishment in rented quarters of a Russian Christian Home seems desirable. This Home could be used on Sundays for a meeting place for the congregation, and on week nights for the Russian school. It is hoped that such a common meeting place will attract the separated groups of Russians into a strong united work. This home could also shelter the immigrant as he leaves Ellis Island in search of employment. Part of such a building could be occupied by the leader, and ought to be located east of the Bowery in the neighborhood of Spring street.

G. W. Kramer, chairman,

P. F. Jerome, secretary.

For the City Union Committee.

Two Hundred Men, \$100 Each

At the last meeting of the Board of Trustees of The American Christian Missionary Society the secretaries were instructed to make an endeavor to induce two hundred Christian business men to make a special gift of \$100.00 each to Home Missions before the October Convention. Knowing something of the intelligence and spirit of many men of affairs in our churches I am warranted in believing that this appeal will not be ignored. I am confident that the pastors of nearly all our churches appreciate the supreme importance of evangelizing America; that they are familiar with the contribution to this end made by our Home Society, and that they see the larger work that would be theirs if provided with the necessary funds. This being true, they will heartily cooperate with our secretaries in presenting the claims of this great work to the business men in their respective fields of labor, thus assuring a general response to this worthy appeal. When we remember that a very large percentage of our churches owe their birth or escape from an early death to Home Missions, the great value of this work and our indebtedness to it become apparent. The President of The Foreign Christian Missionary Society in one of his recent addresses, indicated the importance in the work done by The American Christian Missionary Society when he said, that were the Society represented by him to eliminate from its treasury the contributions of churches helped by the Home Society, it would have to close its doors.

If only a few of the many letters coming to our secretaries from needy fields, revealing the great opportunities for establishing strong churches, were read in our churches next Sunday morning, I am sure that money would pour into our treasury that more of these fields might be entered. Our business as Christians is to evangelize the world and "He does most to Christianize the world and hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."

S. M. COOPER,

President Board of Trustees,

A. C. M. S.

The Disciples of Christ and the Federal Council

The recent Federal council of Churches of Christ in America, which met in Philadelphia in December, 1908, called the attention of the world, as never before, to the growing spirit of Christian unity among all the children of God, and the increasing dissatisfaction with the present divisions among those who, as Protestants, acknowledge the supreme authority of our Lord Jesus Christ, and the sufficiency of the Holy Scriptures as a rule of faith and practice for Christians.

The brethren who attended the Council as representatives of the Disciples of Christ, listened with joy and gratitude to the constant expression, from the platform and in the committee reports, of the very sentiments of Christian union that have echoed from our own pulpits for the past century. It is manifest that we are on the eve of a great move-

ment for the unification of the scattered followers of Christ, and that this Federation will prove an efficient factor in bringing about the result.

It is readily seen that such a work as the Federal Council has mapped out, reaching to every part of our own country, and extending its influence into the most distant fields of the church's activity, requires the use of no small sum of money; although its business has been, and will be carried on with the utmost possible economy. The necessary means ought to be placed at once in the hands of the Executive Committee, that they may proceed to carry out the plans of the Council for the four years for which they have been elected.

The undersigned have been asked to serve as a committee to secure from the Disciples of Christ the share which it is believed is due from them, for this work. Our proportion, estimated according to our membership, is six thousand dollars (\$6,000), to be paid during the next four years, in annual payments of fifteen hundred dollars. It is inexpedient to ask for any additional collections to be taken in our churches, so that we must look to individuals whose hearts are beating in sympathy with this movement, to give it their support. Surely every Disciple of Christ ought to rejoice in the privilege of assisting in such a movement as this.

We therefore appeal to our people everywhere to share in this good work. There are many men and women among us whom God has blessed with wealth, who could easily pledge a hundred dollars or more, to be paid in four annual installments. Many more

could help in smaller sums. Every preacher of the gospel ought to contribute five or ten dollars, which would be but a small amount, divided in four payments. Let us be the first of the religious bodies that depend upon voluntary gifts for raising their amounts to report that we have it pledged. Give what you can, whether much or little.

Please send your pledges and money to the treasurer of the committee, Brother George A. Miller, Pastor of the Ninth Street Christian Church, 338 Tenth Street, N. E., Washington, D. C. Will not every one who reads this send at once his pledge, to be paid as indicated? We ask it in the name of Him who prayed that all His followers might be one in Him.

W. F. Richardson,

H. L. Willett,

George A. Miller,

Committee.

The Missouri Convention

The Missouri State Convention meets in St. Louis, June 18-24. It will be held in the Union Ave. Christian Church, on the corner of Von Versen and Union. This is best reached from the Union Station by trolley car on 18th street, transferring after two blocks to the Delmar car on Olive street going west, which passes within sight of the church.

The St. Louis churches will furnish bed and breakfast to all delegates and visitors to the convention. These are requested to send their names at once to Mr. T. L. Horn, Chairman of the Entertainment Committee, 710 Washington Ave., St. Louis, Mo.



Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger, use the old established countersign

Zu Zu
to the grocerman

No one ever heard of a Zu Zu that wasn't good

No! Never!!

5¢

NATIONAL BISCUIT COMPANY

WITH THE WORKERS

Good reports come to us of the work of C. H. Forster, at Red Bluff, Calif.

C. L. Morgan is in a meeting at Glen Wood Springs, Colo.

The Michigan State Convention is being held at Dowagiac, June 7-10.

E. G. Campbell has resigned at Wayland, Michigan.

Miner Lee Bates, president of Hiram College will be convention speaker at the annual meeting in Michigan.

The churches of Michigan are rejoicing in the fact that they have raised their \$5,000.00 as a Centennial fund.

Dr. S. A. Space, President of Keuka College, occupied the pulpit of the Jefferson St. Church, Buffalo, N. Y., May 23.

A. A. Ferguson, Kingston, La., preached the baccalaureate sermon at the Atlantic Christian College.

Otto B. Irelan began his work as minister of South Berkeley, Calif., Church, June first.

H. E. Stafford has begun work as pastor of the church at Massillon, Ohio, where the prospects are bright for a splendid work.

O. V. Wilkinson has begun work as pastor of the church at Trinidad, Colo., and the church is encouraged over his coming.

G. R. Whipple, for two years pastor of the church at Carlton, California, has resigned to accept a call to the church at Elmira, where he began work the first of June.

Todd Brothers, of Prickett, Texas, are assisting in a meeting at Shreveport, La., in which the preaching is being done by Rev. Weaver, of Marshall, Texas.

J. M. Lowe, who was for a number of years pastor of the Capitol Hills Church, Des Moines, will soon move to University Place, and give his time to evangelistic work.

J. E. Dinger reports twenty additions to the First Church, Fort Worth, Texas, at regular services, May 23; making ninety-three additions in the past eight Sundays.

With the month of May W. B. Crewdson closed his work with the church at Salina, Colo., and has moved to Logan, Iowa. Mr. Crewdson's two years' ministry in Colorado are highly commended.

A reception was given the members of the Bible College, Drake University by Mr. and Mrs. C. S. Medbury, the evening of May 26. It is spoken of as one of the most enjoyable events of the year.

R. C. Moore, who has been pastor at Goldfield, Ia., has been called to Lake City. W. C. Cole, who has been working under the direction of the State Board at Jewell Junction, becomes pastor at Goldfield.

Richard Martin, evangelist, is in a meeting at Utica, Kansas, where there were twenty-five additions the first few days. The church there has an Adult Bible Class composed entirely of Germans, and taught in the German language.

Prof. Walter Athearn, who has been teaching in Highland Park College the past two years, is to return to Drake University. Prof. Athearn is very popular in his state, both as teacher and lecturer, and will be a decided addition to the faculty of Drake.

B. S. Ferrall, pastor of the Jefferson Street Church, Buffalo, will be chaperon for the "Boys' Imperial Athletic Club" of his church, on their camping trip this summer. The club is growing and an important factor in the work of the church.

Ben. L. Smith will begin his work as pastor of the church at Salina, Kansas, early in May. This is the union of a strong man and a strong church. We shall expect a great work of a permanent type in this important field.

The Sunday-schools of the University Place Church, Des Moines and the First Church, Canton, Ohio, are in a contest for numbers, each school notifies the other of the attendance during Sunday afternoon, and announcement is made at the evening service.

The Western District Convention (Colo.),

will meet at Grand Junction, June 2 and 3. In this much attention is given to the work of the Sunday-school. Address are to be made by W. B. Craig, A. B. Elliott, R. H. Newton, and others.

B. B. Burton, who formerly lived in California, but more recently has been doing evangelistic work with Des Moines, Iowa, as headquarters, has gone to California again, and the churches there seem to have designs on him.

R. P. Shepherd, Pomona, California, has been asked to deliver a series of Bible addresses at the close of the year's work of the Y. W. C. A., at Los Angeles, California, which is said to be the largest association in the United States. It has 6,000 members, and a \$350,000 building.

O. P. Spiegel, general evangelist of Birmingham, Ala., has been in a very successful meeting at Jackson, Miss. There were twenty-one additions at the First Church the first two weeks. Then the meeting was moved to the West End Church, where it was progressing encouragingly at last report.

The convention of the Churches of Christ of Canada is to be held in the First Church, Toronto, June 2-7. The pastor, J. M. Van Horn, sends out an urgent invitation to the Canadian Disciples. Among the speakers will be, A. M. Haggard, J. H. Garrison, R. W. Miller, Buffalo; A. McLean, Dr. Butchart, China; Prof. C. T. Paul Hiram, and many others.

The Colorado Northern District Convention meets at Loveland, June 8-10. A fine program is announced. They are to have such speakers as, A. E. Dubber, Greeley; J. F. Findley, Ft. Collins; A. L. Ward, Boulder; and B. B. Tyler, Denver. Among the topics

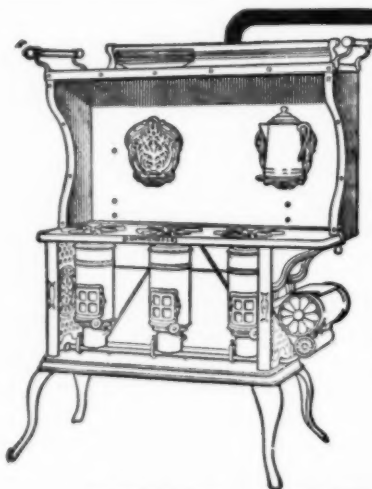
discussed are, "Long Pastorates," "The Sunday Evening Service," "The Co-operation of Churches."

The First Church, Omaha, has issued a souvenir post card, bearing the picture of their new building.

The Annual Convention of the Southern Idaho churches will be held in Weiser, June 16-20. The program is full of missionary topics, indicating an aggressiveness on the part of these churches rarely surpassed. Among those who are to make addresses are, L. A. Chapman, W. E. Boulton, E. C. Sanderson, G. L. Surber, B. F. Clay, G. W. Muckley, E. E. Coulter, D. C. Peters, G. S. Lawrence, D. B. Titus, and F. E. Hagin.

The State Sunday-school Convention (interdenominational) was held in Peoria the last week in May. Ashley J. Elliott of the Central Christian Church was the marshal at the great parade, in which 1,500 men marched. The Christian churches of the state held a good fellowship meeting at the Central Christian Church during the convention. Addresses were made by C. L. DePew, Dr. Royal J. Dye, and Earnest Elliott.

The "Pacific Christian" which last week gave large space to the announcement of the election of H. H. Guy, as dean of the Berkeley Seminary, this week introduces to its readers, Prof. Walter Stairs, who has been with the Institution for one year in the chair of New Testament Greek and Exegesis. Prof. Stairs was formerly at Drake University, and is well known to many of our readers. He is a graduate of the Bible College at Lexington, with post graduate work in Yale University and the University of Chicago.



The Oil Stove With a CABINET TOP

The New Perfection Wick Blue Flame Oil Cook-Stove differs from all other oil stoves.—It has a **CABINET TOP**. This means you can keep dishes and utensils within easy reach while cooking, and can keep food hot after removing it from the blaze.

From its wonderful burners to its racks for holding towels the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is without equal. Its principle of concentrated heat means that the work can be done quickly and without the kitchen being heated to an unbearable degree. Can be lighted instantly and turned "high," "low" or "medium" at will. Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The Rayo Lamp

comes as near lamp perfection as it's possible to get. Gives a clear, bright light that reaches the farthest corner of a good-sized living-room. Well made throughout of nicked brass; perfectly safe and very ornamental. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

WITH THE WORKERS

Telegrams

Edward Clutter reports twenty-nine added in the opening ten days of his meeting in Mine La Motte, Mo.

F. M. Rains dedicated the new house in South Omaha, May 23, and raised \$3,000 to apply on their indebtedness.

C. C. Sinclair, pastor at Stuart Street, Springfield, Ill., says their recent ingathering makes the church entirely self-supporting. They are prospering in every department.

Commencement exercises of Cotner University, June 4-10. Burris A. Jenkins, of Kansas City, will give the class address. Friends of the University are invited to attend.

J. M. Lowe, of Goodland, Kansas, will remove about September 1, to Des Moines, Ia., to engage in evangelistic work. Churches desiring the right kind of a meeting held by the right kind of a man will do well to correspond with Mr. Lowe.

The Ann Arbor Church had a Centennial Rally and Roll Call service last Sunday, June 6. Such former members as could return were present and letters were read from previous pastors. The work at Ann Arbor is prospering under the leadership of O. E. Tomes.

Hugh T. Morrison, who is preaching for Disciples and Baptists on Prince Edward Island, changes his address from Kingsboro to Bothwell, Prince Edward Island. This is only a change of post office, not of field of labor.

George B. Stewart, who goes to the Colorado Springs church, has been engaged by the Redpath bureau to deliver two series of Biblical lectures of five each at the Mexico, Mo., Chautauqua this summer. "Leaves from Jewish History" and "The Divine Library" are the titles of his courses.

C. E. Booth began work at Le Roy, Kans., four months ago. The average Sunday-school attendance was forty-seven, prayer-meeting, six to fifteen. For the past three months average Sunday-school attendance has been 102, at prayer-meeting, thirty-eight, and there have been nineteen additions to the church.

The Portland Avenue Church, Minneapolis, Perry J. Rice, pastor, reports twenty-three additions during May. Only one of these had signed a card during the Gipsy Smith meetings. Two adult Bible classes have been organized recently, one for men and one for women, with a combined membership of over fifty.

E. W. Allen reports two baptisms May 30, at the Central Church, Wichita, Kans. During the past three months fifty persons have been received into the church and 120 at regular services since the close of the Scoville meetings, last November. Mr. Allen's church is one of the great missionary congregations of the Brotherhood.

The State Convention of New York will be entertained by the Central Church of Syracuse, June 29 to July 2. Peter Ainslee, of Baltimore, Marion Stevenson, of the Bible School work, W. J. Wright, of A. C. M. S., Mrs. M. E. Harlan, of the C. W. B. M., with a number of returned missionaries will reinforce the state leaders in making a superb program.

The First Church, Springfield, Ill., decided to build their new house on their present lot, notwithstanding the fact that a large sum was offered for its sale. The Sunday-school overpasses the four hundred mark each Sunday and promises yet larger gains. F. W. Burnham, the pastor, preached the baccalaureate sermon for Christian University, Canton, Mo., last Sunday.

Dr. Willett spent Sunday, June 6, in Lawrence, Kansas, preaching the baccalaureate sermon of the State University. On Friday preceding he attended a dinner, given by the ministers of Kansas City and vicinity, and lectured at the Linwood Boulevard Christian Church in the evening. In his absence from the pulpit of Memorial Church, Dr. Errett Gates, of the University of Chicago, preached in the morning, and Dr. Edward S. Ames, of the Hyde Park Church of the Disciples, in the evening.

Wichita, Kans., June 6.—Children's Day at Central: eight hundred in attendance, offering one hundred and sixty dollars.—E. W. Allen.

Foreign Christian Missionary Society, Cincinnati, O. Chicago's farewell reception to Royal J. Dye, one thousand dollars for Bolenge.—Alva W. Taylor.

Keysport, Ill.—Started here today. Only a handful of faithful Disciples. Yet a little leaven leaveneth the whole lump. We are praying and working to encourage and strengthen these small fields for the cause of Christ.—Thompson, The Egyptian.

Falls City, Neb., June 6.—Began here today with fifteen added. Meetings held in big tabernacle. Fifteen hundred present tonight. F. Ellsworth Day has made splendid preparations. Closed last Sunday at Lockhart, Texas, with one hundred thirty-nine responding to invitations.—Wm. J. Lockhart and Lintt.

Evansville, Ind., June 7.—Thirty-four converts yesterday, twenty-one last night, and the hottest day of the year. 450 in nineteen days of invitation. The street car strike, tying up all the lines so that the people dare not ride, has made this week's work very hard. People from far and near have walked nightly to the city auditorium. Have more than doubled our combined membership in Evansville. Brothers Drash, Turney and Sweeney have a great work in this city and are pushing on victoriously. They will organize a church at Howell mission and Evansville will have a fourth congregation.—Chas. Reign Scoville.

Des Moines, Ia., June 6.—A day of untold blessings. Out from local burdens of the year in connection with new building, this great people rallied for our greatest missionary offering. From all departments, for all parts of the work, the total stands at about sixty-five hundred dollars, fifteen hundred dollars increase over last year and the end is not yet. Six families by gifts of one hundred dollars each come to living-link basis. Other living-link groups in homes and foreign fields probable. Twenty of Drake's Volunteer Band with me on platform, and seven new Volunteers crowned the day's joy. Splendid children's exercises in the evening. Four hundred dollars from Sunday-school. Two confessions. The spirit of the Centennial abounds.—C. S. Medbury.

Charles Reign Scoville will hold a meeting in Little Rock, Ark., in January, 1910. J. N. Jessup is pastor there.

On Sunday, May 23, President T. E. Cramblett, of Bethany College, preached the commencement sermon for the Connellyville, Pa., High School. In the morning he preached for C. M. Watson, the pastor of the local church.

B. H. Hayden, London, Ontario, reports two recently added by baptism. His work there is opening up pleasantly. A happily arranged reception was given the new pastor and family the week after they arrived.

The men of the church at Bader, Ill., gave a banquet to the men of the vicinity, Monday evening, May 31. H. H. Peters gave an address on "The Land of Tomorrow," an exceptionally strong lecture which took the men by storm. The church is planning for a meeting by W. F. Shaw, of Chicago. L. R. Thomas is the pastor.

J. H. McCollough, San Jose, Cal., writes a note that is so typical of a great number of words of appreciation that we print it here-with: "I have just read 'The Trend of Events' in the Christian Century of May 20. I want to tell Brother Taylor that this one essay more than pays me for the price of the year's subscription. I shall feel the inspiration and uplift of your thought for many days."

A series of Centennial sermons on the "Origins of Our Movement," now being preached Sunday evenings by Claire L. Waite, pastor of the First Church, Milwaukee, Wis.:

1. The Great Departure from Apostolic Christianity, or How the Roman Catholic Church Originated.

2. Relics of the Dark Ages, or Survivals of Romanism in Modern Protestantism.

3. Attempts at Reformation, or How the Different Protestant Denominations Originated.

4. How This Restoration Movement Originated: I. Origin of "The Christians."

5. How This Restoration Movement Originated: II Origin of "The Disciples."

6. The Early Days of This Movement, or The Early Union of Baptists and Disciples.

7. The Early Union and Separation of Baptists and Disciples, or How the Baptists and Disciples Came to Separate.

8. How "The Disciples" and "The Christians" United, or the Union Principle Applied and Vindicated.

9. The Restoration of the Apostolic Evangelism. (As by Walter Scott et al.)

10. Then and Now, or The Progress of Christian Union During the Last One Hundred Years.

Notes From the Foreign Society

A telegram from Alva W. Taylor of Chicago brings the cheering news that our Chicago brethren have given a special \$1,000 offering for Bolenge, Africa. This offering was made at a farewell reception and banquet tendered Dr. Dye by the Chicago brethren, Tuesday night, June 1. This fine gift will greatly cheer the missionaries and aid the work in Africa. Dr. Dye will start back to his work this month, greatly heartened by the warm interest and earnest response of our American brethren.

Send the Children's Day offering promptly to F. M. Rains, secretary, box 884, Cincinnati, Ohio. Be careful to give the local name of the Sunday-school when different from the postoffice. All the signs point to a large Children's Day offering.

MAKING SUNSHINE

It Is Often Found in Pure Food.

The improper selection of food drives many a healthy person into the depths of despairing illness. Indeed, most sickness comes from wrong food and just so surely as that is the case right food will make the sun shine once more.

An old veteran of Newburyport, Mass., says: "In October, I was taken sick and went to bed, losing 47 pounds in about 60 days. I had doctor after doctor, food hurt me, and I had to live almost entirely on magnesia and soda. All solid food distressed me so that water would run out of my mouth in little streams.

"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me., at that time, and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it.

"I had no faith in it but took it to please her. To my surprise it did not distress me as all other food had done and before I had taken the fifth package I was well on the mend. The pains left my head, my mind became clearer and I gained weight rapidly.

"I went back to my work again and now after six weeks' use of the food I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong hearty man, 15 pounds heavier than before I was taken sick.

"Both my good wife and I are willing to make affidavit to the truth of this."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

Pittsburgh Hospitality.

The churches of Christ in Western Pennsylvania have made and partially paid subscriptions to the Centennial Convention Fund as follows:

First, Allegheny	\$1000
East End, Pittsburgh	1000
Central, Pittsburgh	400
First, Washington	400
Squirrel Hill, Pittsburgh	300
Connellsville Church	300
Turtle Creek Church	200
Carnegie Church	200
First, Johnstown	200
Waynesburg Church	200
Hazelwood Church	150
Homestead Church	120
Crafton Church	100
Beaver Falls Church	100
Beaver Church	100
Dravosburg Church	50
Second, New Castle	50
Banksville Church	25
Nadine Church	25
Sheridan Church	25
Erie Church	25
Monessen Church	25
Greensburg Church	25
Scottdale Church	25
Calvary Church	25
Belle Vernon Church	20
Phillipsburg Church	10
Enon Valley Church	10
Holbrook Church	10
Hooversville Church	5
Ridgway Church	5
Franklin Church	5
Butler Church	5

A number of our best churches are not included in the above list, and their subscriptions will considerably swell the total. When it is considered that this amount has been pledged during a time of financial depression, of which Pittsburgh was one of the principal storm centers, everybody will agree that this is no mean show of hospitality.

Making Ends Meet.

The first item of expense that has to be considered in entertaining a Convention is hall rent. The Pittsburgh Committee found itself in an unprecedented position in this regard as in many others. It was asked to provide auditoriums of the largest size for five simultaneous sessions. These will cost approximately \$1,000 each. While only three will be needed throughout the entire period of the Convention, the excessive cost of one or two of these will keep the average up to what the one auditorium used at our annual Conventions usually costs. It is easy to foresee that the remainder of the fund provided by the churches will be wholly absorbed by the immediate expense of finding homes for the delegates, and then assisting the delegates to find those same homes.

Of course every church in Greater Pittsburgh is furnishing a group of workers to make the canvass of the city, and hundreds of our best members will take their vacation immediately before and during the Centennial by working day and night at headquarters and on reception committees. First and last the time that has been and will be given will amount to much more than the large fund of money contributed.

The Centennial Publicity Fund.

During the four years of the Centennial Campaign we have been gathering a list of representative members in all the churches. To every one of these persons we wish to send literature describing the attractions of the Centennial, outlining the program, giving full information in regard to entertainment and all the Convention arrangements. It will take 100,000 of these booklets to reach the people in the brotherhood that are especially interested. Various other forms of newspaper and circular publicity need to be used. The Pittsburgh Publicity Campaign should be as much greater than that of previous Convention Cities as the Centennial Convention is to be greater than those that have gone before.

For this purpose the business interests of

Pittsburgh have already started a fund which it is hoped will not stop short of \$10,000. \$2,500 has already been subscribed. This week and next are being devoted by all our ministers, each in company with a business man, to a whirlwind canvass of the city to complete this amount at once so that it can be used at the time when it will be most effective.

The Centennial Memorial Program Book.

For our annual Conventions we have been satisfied with a paper bound program, half filled with display advertising. We have been satisfied with it because we understood that the advertising paid the printing bill, and that the church or churches entertaining the Convention were compelled without making heavy sacrifices to carry through their generous plan of hospitality to adding this additional burden. Before we had gone far in preparation for the Centennial we reached the conviction that this occasion demands something different. Every delegate should have a guide to the city, and a hand-book with him constantly while in the city. It should also be of such character as to both matter and mechanical preparation that it will be a permanent souvenir—an heirloom in the home of every delegate. This compels us to eliminate the display advertising and bind the book in edges. What is true of the program is equally forcible when we come to the badge. The celluloid disk is sufficient for the ordinary convention. But for the Centennial we want a handsome and significant design in metal.

At every turn there are considerations of the same sort. This is only once in a hundred years. We are accustomed in our homes to justify a little extraordinary expense at the holiday season by saying, "Christmas comes but once a year." Judged by the usual scale of expenses, a wedding is a time of wild extravagance. A certain amount of this unusual outlay is allowed because this is the supreme event in the lives of the contracting parties. None of these illustrations half indicate the extraordinary character of the Centennial. The very bigness of it makes it enormously expensive, as the number of guests increases the cost of the wedding dinner. But the character of the occasion counts for more than its size.

Centennial Registration Fee.

In recognition of the generous amounts already subscribed by the Pittsburgh churches and the large additional amount necessary to properly prepare for and handle the great Convention, the National Centennial Committee has instructed the local committee to ask every person who attends the Centennial to pay a registration fee of \$1.00.

Until 1897 those who attended our National Conventions were given free board and lodging by the members of the churches and their friends in the Convention city. Then it was found that the proportions to which our Conventions had grown made this an intolerable burden. The next year the delegates paid for their own entertainment according to the general custom of large Conventions. For several years the sentiment has grown stronger and stronger in favor of a registration fee at each of our Conventions. One or two dollars is paid by every person who attends any of the interdenominational meetings whether the attendance be one thousand or twenty-five thousand.

In only one sense do the brethren at Pittsburgh regret that it falls to their lot to introduce this general order into our Conventions. The unique character and the immense preparations of the Centennial will doubtless enable us to do it without incurring the criticism that would fall upon any other city. But when once the plan is tried no one will favor returning to the old unequal order. Even the few that might otherwise object to a registration fee will heartily approve of the plan when they notice that what the Pittsburgh churches have given was beyond their ability, and that in addition each one who registers is presented with a handsome badge and a book which could not be matched in any store for \$1.00. The registra-

tion fee is like the tuition paid by a college student which covers only half of the actual expense of his instruction. But in two respects the registration fee is different, for the delegate gets value received in the book, and any visitor who is unable and unwilling to register will be admitted freely to all the sessions of the Convention. The seats are as free as the seats in our churches. But just as in our churches we anticipate that only the extremely poor, or grossly unjust will enjoy the privileges without bearing the nominal share in the expense that is required.

W. R. WARREN,
Centennial Secretary.

Good Gains for May

The receipts of the Foreign Society for the month of May amount to \$17,852, a gain of \$4,361, or more than 31 per cent. This gain is exceptionally large for the month of May. The friends of the work will rejoice over the good news and be encouraged to press on. There has been a gain every month of the eight months of the current missionary year.

The total receipts for the missionary year, that is, from October 1, 1908 to June 1, 1909, amount to \$136,748, a gain of \$29,540, or over 27 per cent. This is the largest percentage of gain the Society has made during the corresponding period in many years.

The churches as churches have given \$91,151, a gain of \$9,590. There has been a gain in the receipts from every source except bequests, where there has been a loss of \$4,118.

We regret to be forced to state that there has been a loss of 29 contributing churches. We feel sure that this will soon be overcome.

Now, let us see to it that June is made a great month.

F. M. RAINS,
S. J. COREY,
Secretaries.

Dr. W. T. Moore has removed from Columbia, Mo., to Indianapolis, Ind., where he may be addressed in care of his son, Prof. R. B. Moore, of Butler College. After July 1 he may be addressed at Pentwater, Mich., for the summer.

JUST ONE A DAY

How the Coffee Drinker Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer, and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have the truth about Postum."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

